

5

T V V O S E R M O N S :  
**P R E A C H E D**  
**A T T W O S E V E R A L**  
**V I S I T A T I O N S , A T**  
**B O S T O N ,** in the Diocesse and  
County of *Lincolne*.

BY  
ROBERT SANDERSON, *Bachelour of*  
*Divinitie*, and late fellow of *Lincolne*  
Colledge in OXFORD.

PSAL. 122. 6.

*Pray for the peace of Ierusalem: they shall prosper that*  
*love it.*



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*Greene Dragon*. 1622.

TWO SERMONS

# PREACHED AT TWO SEVERAL VISITATIONS AT

St. Mary's, in the Diocese and  
County of London.

BY

ROBERT SANDERSON, D.D.  
Rector, and late Fellow of  
Trinity College in Oxford.

1704.

Printed in the Strand, at the Shop of  
J. W. and J. R. in the Strand.

Printed by J. W. and J. R. in the Strand.  
London.





# TO THE RIGHT REVEREND FATHER

in God, GEORGE, Lord Bi-  
shop of *London*, my very singular  
*good Lord.*

*My good LORD:*

**I** Had euer thought, the inter-  
est of but an ordinary *friend*,  
might haue *drawne* mee to  
that, whereto the despight  
of a right bitter *foe* should  
not haue *driven* mee: till the Fate of these  
Sermons hath taught mee my selfe better,  
and now giuen me at once a sight both of  
my *Error* and *Infirmities*. The improbity of  
some good friends, I had out-stood, who  
with all their vexation could neuer pre-  
uaile vpon me for the publishing of but the  
former of them: when loe, at length the

## THE EPISTLE

restless importunity of hard censures, hath  
 wrung both it, & the fellow of it out of my  
 hands. So much haue we a stronger sense of  
 our own *wrongs*, the of our friends *requests*:  
 and so much are wee forwarder to *iustify*  
 our selues, then to *gratifie* them. How euer,  
 if (by Gods good blessing vpon them) these  
 slender labours may lend any help to  
 aduance the peace & quiet of the Church,  
 in settling the iudgements of such, as are  
 more either *timorous* then they need bee,  
 or *contentious* then they should bee: I shall  
 haue much cause to blesse his gracious pro-  
 uidence in it; who, with as much ease, as  
 sometimes hee brought light out of dark-  
 nesse, can out of priuate wrongs worke  
 publique good. In which hope, I am the  
 rather cōtent to send them abroad: though  
 hauing nothing to commend them, but  
*Truth* and *Plainenesse*. Yet such as they are, I  
 humbly desire they may passe vnder your  
 Lordships protection: whereunto I stand  
 by so many deare *names* engaged. By the  
 name of a *Visitour*; in respect of that *Society*,  
 whereof I was of late a member: which  
 founded by your Lordships godly *Prede-  
 cessors*,

\* Richard Flem-  
 ming, and Tho-  
 mas Rotherham,  
 Bishops of  
 Lincolne.

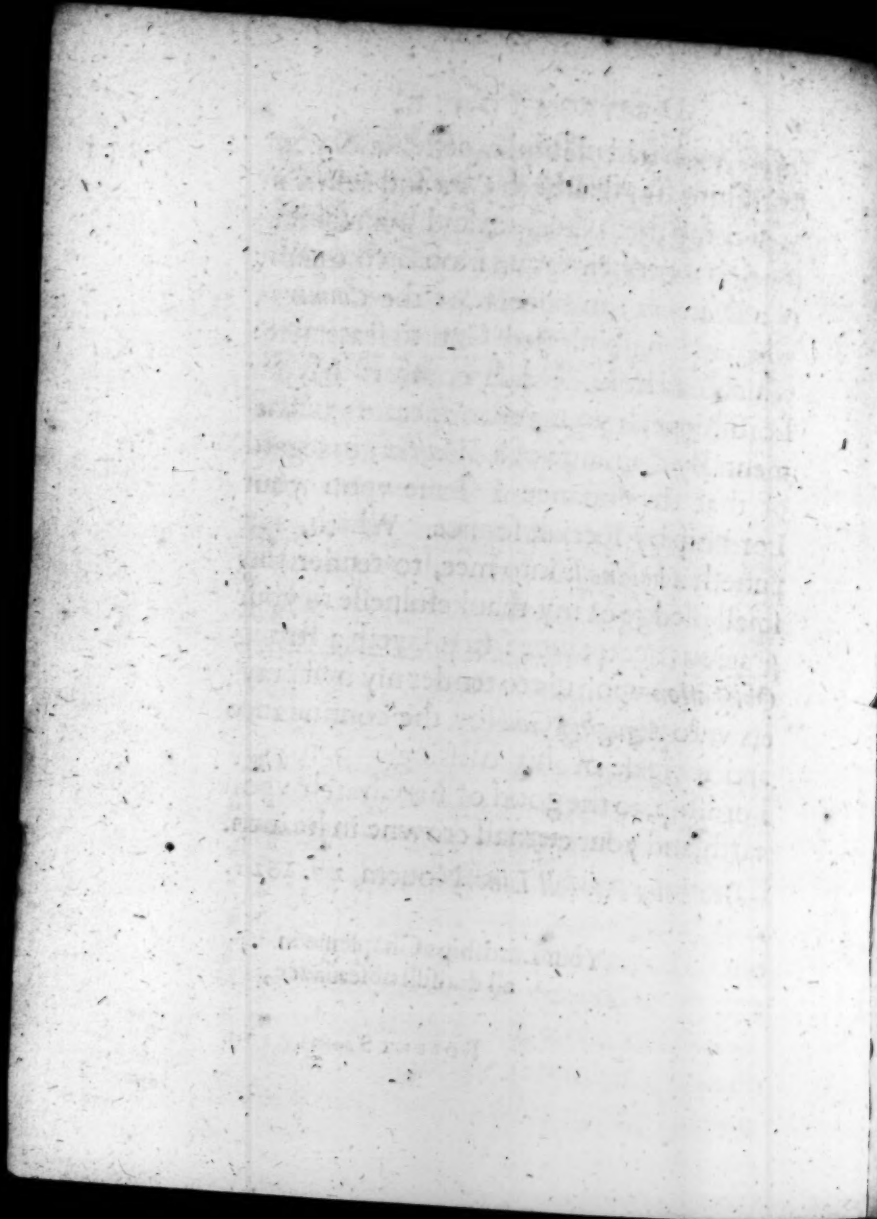
## DEDICATORIE.

*cessors*, hath had plerifull experience of your Lordships singular both *Care* and *Iustice* in preserving their *Statutes*, and maintaining the rights of their foundation. By the name of a *Diocesan*; in respect of the *Country*, wherein it hath pleased God to seate mee: which hath found much comfort in your Lordships religious and moderate government. By the name of a *Master*; in regard of that dependance I haue vpon your Lordship by speciall seruice. Which, as it putterh a *boldnesse* into mee, to tender this small pledge of my thankfulnessse to your gracious acceptance: so it layeth a strong *Obligation* vpon me to tender my best prayers vnto *Almighty God* for the continuance and increase of his blessings vpon your Lordship, to the good of his Church vpon earth, and your eternall crowne in heauen.

*Boothby Paynell Linc. Nouem. 20. 1621.*

Your Lordships Chapleine in  
all dutifull obseruance,

ROBERT SANDERSON.





AN  
ADVERTISEMENT  
TO THE READER.

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Good Christian Reader, understand, that in the deliuey of these Sermons ( because it was fit I should proportion my speech as neere as I could, to the houre)

I was forced to cut off here and there part of what I had penned : which yet now, together with that which was spoken, I here present to thy view, distinguished from the rest with this note (,,) against the lines. Thus much I thought needfull to aduertise thee ( because I see men are captious more then enough, ) lest I should bee blamed of vnfaithfulnesse, in either adding any thing vnto, or altring any thing of, that which I deliuered : which I haue auoided, as neere as the imperfection both of my Copies, and

## An Aduertisement, &c.

and memory would permit. Reade without  
gall, or preiudice : Let not truth fare the  
worse for the Plainenesse : Catch not aduan-  
tage at Syllables and Phrases : Study, and  
seeke the Churches Peace : Iudge not anothers  
seruant. Let vs all rather pray one for ano-  
ther ; and by our charitable support, helpe to  
beare the burdens one of another : and so fulfill  
the Law of Christ. Amen, Amen.

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THE

---



# THE FIRST SERMON.

ROM. 14. 3.

*Let not him that eateth, despise him that eateth not:  
and let not him that eateth not, iudge him that  
eateth.*



**I**T cannot be auoyded, so long as § 1. The oc-  
there is or Weaknesse on earth, *casion.*  
or Malice in hell, but that scandals *17. April 1619.*  
will arise, and differences will  
grow in the Church of God.  
What through want of *Iudgement*

in some, of *Ingenuity* in others, of *Charity* in almost  
all, occasions (God knoweth) of offence are too  
soone both giuen and taken: whilest men are apt  
to quarrell at trifles, and to maintaine differences  
euen about indifferent things. The Primitive Ro-  
mane Church was not a little afflicted with this  
disease: For the remedying whereof, Saint *Paul*  
spendeth this whole Chapter. The Occasion, this:

B

In

In *Rome* there lived in the Apostles times many *Jews*: of whom, as well as of the *Gentiles*, diuers were converted (a) to the Christian Faith, by the preaching of the Gospel. Now of these new *Converts*, some better instructed then others, as touching the cessation of legall Ceremonies, made no difference of *Meates*, or of *Dayes*; but vsed their lawfull Christian liberty in them both, as things in their owne nature meereley indifferent: Whereas others, not so thoroughly (b) catechized as they, still made difference for Conscience sake, both of *Meates*, accounting them *Cleane*, or *Vncleane*; and of *Dayes*, accounting them *Holy*, or *Serue*, according as they stood vnder the Leuiticall Law. These later, Saint Paul calleth (c) *weake in the Faith*: those former then must by the law of Opposition, be (d) *Strong in the Faith*.

(b) *De nouo conuersus, & de lege Catholica minus sufficienter instructus.* Lyra.

(c) *Verf. 1.*

(d) *ei suuand.*  
*Rom. 15. 1.*

§ 2. *Scope,*

*et in fine.*

(e) *2. Cor. 10. 8*

(b) *Gal. 2. 14.*

It would haue become both the one sort, and the other, (notwithstanding they differed in their priuate iudgements, yet) to haue preserved the common peace of the Church, and laboured the (a) edification, not the ruine one of another: the *strong* by affoording faithfull instruction to the consciences of the *weake*; and the *weake*, by allowing fauourable construction to the *strong*. But whilest either measured other by themselves; neither one nor other did (b) *as do modis uerbis etu aduersari*, as our Apostle elsewhere speaketh, Walke vprightly according to the truth of the Gospel. Fault and offences therē were on all hands. The *Strong* faultie, in *Contemning the Weake*; the *Weake* faultie, in

*Con-*



Contemning the *weake*; the *weake* faulty in Condemning the Strong. The strong proudly scorned the *weake*, as silly and superstitious; for making scruple at some such things, as themselves firmly beleueed were lawfull. The *weake* rashly censured the strong, as prophane & irreligious; for aduenturing on some such things, as themselves deeply suspected were vnlawfull. The blessed Apostle desirous all things should bee done in the Church, in loue and (c) *into edification* (d) *aquallance*, and (e) *condemnation* *charitatis moderamine*, as Interpreters speake, taketh vpon him to arbitrate, and to mediate in the businesse: and like a iust vmpire (f) *layeth his hand vpon both parties*, vnpartially sheweth them their feuerall ouersights, and beginneth to draw them to a faire & an honourable composition: as thus. The Strong; hee shall remit somewhat of his supereilioulnesse, in dis-esteeming, & despising the *Wweake*: and the *weake*; he shall abate somewhat of his edge and acrimony in iudging and condemning the Strong. If the parties will stand to this order, it will proue a blessed agreement: for so shall brotherly loue be maintained, Scandals shall be removed, the Christian Church shall be edified, and Gods name shall be glorified. This is the scope of my Text, and of the whole Chapter.

In the three first Verses, whereof there is *meditation*, *induction*, and *vision*. First, there is *meditation*, in the first Verse; the Propofall of a generall Doctrine as touching the vsage of *weake* ones: with whom the Church is so to deale, as that it neither giue of-

(c) 1. Cor. 14. 26.

(d) Caietan, in hunc locum.

(e) Bulling, in hunc locum.

(f) Iob 9-33.

9. 3. Coherence,

sence to, nor take offence at, the weaknesse  
*Him that is weak in the Faith receive you, but not so*  
*doubtfull disputations.* Next, there is *Edmon*, in the  
 second Verse, a Declaration of the former generall  
 proposall by instancing in a particular case, touch-  
 ing the difference of Meates. There is one man  
*Strong in the Faith*; he is infallibly resolved, there  
 is no meat (a) *uncleane of it selfe*, or (if received  
 with thankfulness and sobriety) (b) *unlawfull*; and  
 because hee knoweth hee standeth vpon a sure  
 ground (c) *πιστός ἐστιν*, he is confident he may  
 eate any thing, and he vseth his liberty according-  
 ly, eating indifferently (d) of all that is set before  
 him, making no question for conscience sake, *One*  
*man beleaueth he may eat all things.* There is another  
 man *Weak in the Faith*; he standeth yet vnresolved  
 and doubtfull, whether some kinds of Meates; as  
 namely, those forbidden in the Law, be cleane; or  
 he is rather caried with a strong suspition that they  
 are vncleane: out of which timorousnesse of iudge-  
 ment, he chuseth to forbear those meates, & con-  
 tenteth himselfe with the fruits of the earth; *Another*  
*who is weak, eateth Herbs.* This is *Species Fac-*  
*ta*; this the Case. Now the *Question* is, in this Case  
 what is to be done, for the auoidance of scandall,  
 and the maintenance of Christian Charitie? And  
 this question my Text resolueth in this third Verse:  
 wherein is contained *ἡ γνώμη*, Saint Pauls iudgement;  
 or his counsell rather, and aduice vpon the Case;  
*Let not him that eateth, despise, &c.* The remainder  
 of the Verse, and of the Chapter being spent, in  
 giuing

(a) Verse 14.

(b) 1. Cor. 10.

23.

(c) Verse 2.

(d) 1. Cor. 10.

27.

## The first Sermon.

giuing reasons of the iudgement; in this and another like case, concerning the difference and obseruation of Dayes.

I haue made choyce to intreat at this time of Saint Pauls aduice; as vsefull for this place and audiorie, and the present assembly. Which aduice, as the Parties and the Faults are, is also twofold. The Parties two: He that eateth, that is the Strong; and he that eateth not, that is the Weake. the Faults likewise two: The Strong mans fault, that's *(a)* *despising* of his brothers infirmitie; and the Weake mans faults, that's *enueiling*, *judging* of his brothers liberty. Proportionably, the parts of the aduice, accommodated to the Parties, and their Faults, are two. The one, for the Strong; that he despise not, *Let not him that eateth, despise him that eateth not.* The other, for the Weake, that he iudge not, *Let not him that eateth not, iudge him that eateth.* Of which when I shall haue spoken somewhat on their generall vse; I shall by Gods assistance proceed by way of application to enquire how farre the differences in our Church, for *conforming*, and *not conforming*, agree with the present case of *eating*, and *not eating*: and consequently how farre forth Saint Pauls aduice in this case of *eating* and *not eating*, ought to rule vs in the cases of *conforming*, and *not conforming* in point of Ceremonie. And first of the former rule or brand of the aduice, *Let not him that eateth, despise him that eateth not.*

The termes, whereby the Parties are characterized, *He that eateth*, and *He that eateth not*, haue in

§. 4. and  
Diuision of  
the Text.

*(a)* Literally, setting at naught; so it is translated, Luk. 13. 11. and the Latine translation, which Tertul, followed, readeth here fitly to the Greeke, *Qui manducat, no nullificet non manducantem.* Tertullian. de ieiun. aduersus Pscb. cap. 5.

§. 5. Wee  
must not  
despise o-  
thers.

the opening of the Case beene already so farre unfolded, as that I shall not need any more to remember you, that by him that eateth, must be understood the *strong in Faith*, and by him that eateth not, the *weake*. And so reducing the words *ab hypotesi ad Thesi*; this part of the Advice, *Let not him that eateth, despise him that eateth not*, beareth sence, as if the Apostle had said, *Let not the strong in faith despise the weake*. Weake ones are easily despised: Strong ones are prone to despise: and yet despising is both a grievous sinne in the *despiser*; and a dangerous scandal to the *despised*. In all which respects, it was but needfull the holy Ghost should lesson vs, not to despise one anothers weaknesse. *Let not him that eateth, despise him that eateth not*.

§ 6. Though they be neuer so weak,

weaknesse and Smallnesse, be it in what kind soeuer, is the fittest object to prouoke contempt. As we trauell by the way, if a fierce Mastiffe set vpon vs, we thinke it time to looke about, and to bestirre our selues for defence: but wee take no notice of the little Curres that barke at vs, but despise them. When *Goliath* saw little *Dauid* make towards him,

(a) 1. Sam. 17.  
42.

1. Sam. 17. the Text saith, (a) *He despised him; for he was but a youth*. And S. Paul charging *Timothy* so to behaue himselfe in the Church of God, as that none should (b) *despise his youth*; implyeth, that youth is obuious to contempt, and likely enough to be despised. And though (c) *wisedome be better then strength*; yet *Salomon* tels vs, the poore mans wisdome is despised, and his words are not heard, Eccl. 9.

(b) 1. Tim. 4. 12

(c) Eccles. 9. 16.

(d) Psalm. 119.

141.

(d) *I am small, and of no reputation*, saith *Dauid*, Psalm.

119. And our Sauours Caueat in the Gospel is especially concerning little ones, as most open to contempt: (e) *Take heed that yee despise not one of these little ones.* But of all other, that weaknesse is most contemptible, which is scene in the faculties of the vnderstanding Soule: when men are indeed weake in apprehension, weake in iudgements, weake in discretion; or at leastwise are thought so. Farre from any reall weaknesse this way, or any other, was our blessed Lord and Sauour Iesus Christ, (f) *In whom were hid all the treasures of wisdom and knowledge:* yet because vpon conference with him, he seemed such vnto Herod, not answering any of his questions, nor that expectation which the same of his Miracles had trailed of him in Herod; Herod tooke him for some silly simple fellow, and accordingly vsed him: for he (g) *set him at nought, & mocked him, & put him in* (h) *a white coat,* as he had bene some foole, and *sent him backe* as he came, Luk. 23. And of this nature is the weaknesse my Text hath to doe withall: a weaknesse in iudgement, or as it is verl. 1. a *weaknesse in Faith.* Where, by *Faith*, we are not to vnderstand that *iustifying Faith*, whereby the heart of a true beleuer layeth fast hold on the gracious promises of God, and the precious merits of Iesus Christ for the remission of sinnes: nor by *weaknesse in Faith*, that *ἀληθεια*, wherewith the Apostles are (i) sometimes charged; when the Faith of a true beleuer is fore shaken with temptations of incredulity and distrust. But by *Faith* wee are to vnderstand an

(k) *histori-*

(e) Math. 18. 10

(f) Col. 2. 3.

(g) Luk. 23. 11.  
ἀκούωντος.(h) ἵδμεν  
λαμπρόν.(i) Mat. 8. 16;  
14. 31; 16. 8.

(k) *Fides hic  
significat persuas-  
ionem de vultu re-  
rum indifferen-  
tium: per Synec-  
dochem generis.  
Piscat. Schol.  
in Rom. 14. 1.*

(k) *historicall Faith* only, which is nothing else but a firme and secure assent of the iudgement vnto doctrinall truths in matter of Faith or Life: and by *weaknesse* in such *faith*, a doubtfulnessse and irresolution of iudgement concerning some diuine truths appertaining to the doctrine of Faith or Life; and namely, concerning the iust extent of *Christian liberty*, and the indifferent or not indifferent *nature* or *vse* of some things. Which weaknesse of iudgement in Faith, bewraying it selfe outwardly in a nice, and scrupulous, and timorous forbearance of some things, for feare they should be vnlawfull; which yet in truth are not so, but indifferent: doth thereby expose the person in whom such weaknesse is, to the contempt and despising of such as are of more confirmed and resolu'd iudgements, and are stronger in the Faith.

§ 7. and we  
meur so  
strong;

Weaknesse then is in it selfe contemptible: yet not more, then Strength is contemptuous. *Passive* contempt is the unhappinesse of the *weake*: but *Active* the fault of the strong. They that find truly, or but ouerweeningly conceit in themselves abilities either of a *higher nature*, or in a *greater measure*, then in other men, be it in any kind whatsoever: it is strange to see, with what scornfull state they can trample vpon their weaker and inferiour brethren, and looke vpon them (if yet they will at all vouchsafe a looke) from aloft, as vpon things below them: which is properly and literally to *despise*. For so much the very words, *καταφρονειν* among the Greekes, and among the Latines *Despicere* do im-

port

## The first Sermon.

port. The Pharisee, it is like, cast such a disdain-  
full looke vpon the poore Publicane, when in con-  
tempt he called him (a) *Iste Publicanus*: sure I am, (a) Luk. 18. 9.  
that Parable was spoken of purpose concerning 11.  
such as trusted in their owne righteousness, and (b) de- (b) ἐξουσι-  
spised others, Luk. 18. And they are euer the likeliest 7000 705.  
thus to despise others, that conceit something in Luk. 18. 9.  
themselves more then others. Wealth, honour,  
strength, beautie, birth, friends, alliance, authority,  
power, wit, learning, eloquence, reputation, any  
trifle; can leaven our thoughts, (partiall as they are  
towards our selues) and swell vs, and heaue vs vp  
aboue our brethren: and because we thinke we do  
*ouer-top* them; we thinke wee may *ouer-looke* them  
too, and despise them as vulgar and contemptible.  
*Agar* could despise *Sarah*; the bond-servant, the  
free woman; the maide, her mistresse: onely for a lit-  
tle fruitfulnessse of the wombe beyond her; because  
(c) *she saw that she had conceived*, and her Mistresse (c) Ge. 16. 4. 5.  
was barren, Gen. 16. All strength and eminencie  
then we see, be it in any liule sorry thing, is apt to  
breed in men a despising of their weaker and mea-  
ner brethren: but none more, then this strength of  
knowledge and of faith, wherewith we now deale.  
It should bee quite otherwise: our knowledge  
should *preferre faciem*, hold the light before vs, and  
helpe vs for the better discoverie of our ignorance;  
and so dispose vs to Humility, not Pride. But pride  
and selfe-loue is *congenitum Malum*; it is a close,  
and a pleasing, and an inseparable corruption:  
which by flie and serpentine insinuations conuey-



eth it selfe, as into whatsoeuer else is good, and eminent in vs, and poysoneth it; so especially into the endowments of the vnderstanding part. Sharpnesse of wit; quicknesse of conceit, faithfulness of memory, facility of discourse, propriety of elocution, concinnitie of gesture, depth of iudgement, variety of knowledge in Arts and Languages, and what euer else of like kind, are but as winde to fill the sayles of our pride, and to make vs swell aboue our brethren, in whom the like gifts are not, or not in like eminencie. *Scientia inflat*, our Apostle might well say, *(d)* Knowledge puffeth vp: And that it doth so readily and vnmeasurably, that vnlesse there be the greater measure both of *humility* to prevent, and of *charity* to vent it, it will in short time breed a dangerous spiritual *Tympany* in the soule. A disease, from which the strongest constitutions that haue beene, haue not beene altogether so free, but that they haue had, if not a spice of it, yet at leastwise an inclination vnto it. Euen this our blessed Apostle, who had so much humility, as to account himselfe *(e)* of Apostles the least, but *(f)* of sinners the chiefest, was in so great danger *(g)* to be exalted aboue measure through the abundance of revelations; that it was needfull hee should haue a thorne in the fleshe, the messenger of Sathan to buffet him, lest he should be exalted aboue measure, 2. Cor. 12. No maruell then, if these new Conuerter, but lately called by God out of the darknesse of their ignorance, *(h)* into his marueilous great light; and hauing their vnderstandings well informed, and  
 their

*(d)* 1. Cor. 8. 1.

*Quid didicisse,  
nisi hoc fermentum, &c.*

Perf. Satyr. 1.  
vide Casaub.  
ibi.

*(e)* 1. Cor. 15. 9.

*(f)* 1. Tim. 1.  
15.

*(g)* 2. Cor. 12. 7.

*in a uisibilis  
gouern.*

*(h)* 1. Pet. 2. 9.



their iudgements throughly settled in the Do-  
ctrine and Use, in the nature and extent of that E-  
uangelicall Liberty whereinto they were called:  
no maruell I say, if these, vpon so sensible a  
change, were more then a little distempred with  
this swelling aboue their brethren; euen as far as  
to Despise them. So hard is it, euen for the most  
exercised Christian, not to take knowledge of his  
owne Knowledge: or doing so, not to despise and  
neglect the infirmities of his lesse-knowing bro-  
ther. It was not then without good need, that S.  
Paul should become a remembrancer to the strong  
in faith, not to despise the weak. And there is as  
good need, the very strongest of vs all should re-  
member it, and take heed of despising euen the ve-  
ry weakest. This Despising beeing hurtfull both to  
the strong, and weak: to the strong, as a grieuous  
sinne; and to the weak, as a grieuous scandall.

Despising, first is a sinne in the strong. Admit  
thy weak brother were of so shallow vnderstan-  
ding and iudgement, that he might say in strictnes  
of truth, what Agur said but in modestie, and that  
with an Hyperbole too, Prou. 30. that (a) surely hee  
were more brutish then any man, and that hee had not  
in him the vnderstanding of a man: yet the commu-  
nitie of nature, and the common condition of hu-  
manity, should be sufficient to free him from thy  
contempt. His body was formed out of the same  
dust, his soule breathed into him by the same God,  
as thine were: and he is thy neighbour. Let his  
weaknesse then be what it can be; euen for that re-

§ 8. both for  
the sinnes  
sake,

(a) Prou. 30. 2.

(b) Pro. 14. 31.

lation of neighbourhood, as he is a man, it is sinne in thee to despise him, (b) *Hee that despiseth his Neighbour, sinneth*, Prou. 14. But that's not all: He is not onely thy *Neighbour*, as a *man*; but hee is thy *Brother* too, as a *Christian* man. He hath imbraced the Gospel, he beleueth in the Sonne of God, hee is within the pale of the Church, as well as thou: though he be not so exquisitely seen in some higher mysteries, nor so thorowly satisfied in some other points, as thou art. If it haue pleased God to endow thee with a larger portion of knowledge: thou oughtest to consider *first*, that thou art bound to bee so much the more thankfull to him that gaue it; and then *secondly*, that it is expected, thou shouldest doe so much the more good with it; and *thirdly* againe, that thou art charged with so much the deeper account for it. If the same God haue dealt these abilities with a more sparing hand to thy brother: in despising his weaknesse, what other thing dost thou then euen despise the good Spirit of God, (c) *that bloweth where he listeth*, and (d) *giveth to every one as he listeth*? For though there be (e) *diuersities of gifts*, (both for substance, and degree;) yet it is the same Spirit, 1. Cor. 12. And the contempt that is cast vpon the meanest Christian, reboundeth vponwards againe, and in the last resolution reflecteth euen vpon GOD himselfe, and vpon his Christ. (f) *Hee that despiseth, despiseth not man but GOD; who hath giuen vnto vs his holy Spirit*, 1. Thes. 4. And (g) *when ye sinne so against the Brethren, and wound their weake*

1.

2.

3.

(c) Ioh. 3. 8.

(d) 1. Cor. 12. 11.

(e) 1. Cor. 12. 4.

(f) 1. Thes. 4. 8.

(g) 1. Cor. 3. 12.

consciences; yee sinne against Christ; 1. Cor. 8.

Thus you see *Despising* is hurtfull to the *despiser*; 9. 9. and the  
as a sinne: it is hurtfull also; as a *scandall*, to the *desp*  
*pised*. And therefore our Saviour in *Math. 18.* dis-

courting of (a) *not offending little ones*; anon va-  
rieth the word; and speaketh of (b) *not despising*  
them: as if despising were an especiall and princi-  
pall kinde of offending, or scandalizing. And ve-  
rily so it is; especially to the Weake. Nothing is  
more grievous to Nature, scarce death it selfe, then  
for a man to see himselfe despised. (c) *Ego illam*

*animam irridere me ut finem? Satis est mihi quous  
excitio interire*, could he say in the Comedy. It is a  
thing that pierceith fatte, and sinketh deepe, and  
striketh cold, and lyeth heauy vpon the heart: flesh  
& blood will digest any thing with better patience.

The great (d) *Philosopher*, for this reason maketh

Contempt the ground of all *Discontent*; and suffi-

ciently proueth it in the second of his *Rhetoriques*:

there being neuer any thing taken offen-

sively, but *sub ratione contemptus*; nothing pro-

uoking to *Anger*, but what is either truly a con-

tempt, or at leastwise so apprehended. VVee all

know how tenderly euery one of vs would take it,

but to be neglected by others; to haue no recko-

ning at all made of vs; to bee so reputed as if wee

were not, or not worth the looking after (e) *ἡ*

*ἀβυσσὸς ἐστὶν ἀειδύμη*, as the Oracle said to the *Mega-*

*renses*. And yet this is but the least degree of Con-

tempt; a (f) *priuatiue* contempt onely. How

tenderly then may wee thinke a weake Christian

(a) *Math. 18. 6,*

&c.

(b) *Ibid. 10.*

(c) *Plaut. in*

*Cistell. Act. 4.*

*Scen. 1.*

(d) *Arist. lib. 2.*

*Rhet. 2. cap. 2.*

where bee

thus defi-

nieth *Anger*,

*ἡ δὲ ὀργὴ, ὅταν*

*ἔσῃ ἐκ τῆς*

*τιμωρίας πάρο-*

*ντος. ὡς αὖτε παρο-*

*νῶντος ἀντιπα-*

*ράς.*

(e) *Vide opus*

*Adag. Mega-*

*renses neque ter-*

*ry neq; quanti.*

(f) *ἐντομολο-*

*γικ. Arist.*

*vbi supra.*

(c) *Impetuous*  
*2. Cor. iiii.*

(b) *Have mercy*  
*upon vs. O Lord,*  
*have mercy upon*  
*us: for wee are*  
*exceedingly filled*  
*with contempt.*  
*Our soule is ex-*  
*ceedingly filled*  
*with the scorn*  
*of those that are*  
*as wise, and with*  
*the contempt of*  
*the proud, Psa.*  
*123. 3, 4.*  
 (d) *Math. 18.*  
 6. 20.

6. 20.  
 Despising  
 and iudging  
 compared,

would take it; when to this *primative* he should find added a (g.) *Positive* contempt also? when hee should see his person, and his weakenesse, not only not compassioned, but even taunted, and flouted, and derided, and made a laughing stocke, and a iesting theme? when hee should see them strue to speake and doe such things in his sight and hearing, as they know will be offensive vnto him, of very purpose to vexe, and afflict, and grieue his tender soule? Certainly for a weake Christian newly conuerted to the Faith, to bee thus despised; it were inough, without Gods singular (h) *mercy* and support, to make him repent his late conuersion, and reuolt from the Faith, by fearefull and desperate Apostasie. And hee that by such *despising* should thus offend, though but (i) *one of the least* and weakest of those that beleeue in Christ: a thousand times better had it been for him, that he had neuer beene borne; yea, ten thousand times better that a Mill-stone had been hung about his necke, and hee cast into the bottome of the Sea, ere he had done it. *Despising* is a grieuous Sinne, in the *despiser*, in the Strong: and *despising* is a grieuous scandall to the *despised*, to the Weake. Let not therefore the Strong despise the Weake. Let not him that eateth, despise him that eateth not. And thus much for the former branch of Saint Pauls aduice: the other followeth. Let not him that eateth not, iudge him that eateth.

Faults seldome goe single; but by couples at the least. Sinfull men doe with sinfull prouocations, as ball-

ball-players with the Ball. When the Ball is once  
 vp, they labour to keepe it vp : right so when an  
 offence or prouocation is once giuen, it is (a) tossed  
 to and fro, the receiuer euer returning it pat vpon  
 the giuer, and that most times with aduantage; and  
 so betwixt them they make a shift to preserve a per-  
 petuity of sinning, & of scandalizing one another.  
 It is hard to say who beginneth oftener, the  
 strong, or the weak: but whether euer beginneth,  
 he may be sure the other will follow. If this iudge,  
 that will despise; if that despise, this will iudge: ei-  
 ther doth his endeour to cry quittance with o-  
 ther; and thinketh himselfe not to bee at all in  
 fault; because the other was first, or more. This  
 Apostle willing to redresse faults in both; begin-  
 neth first with the strong: & for very good reason  
 Not that his fault simply considered in it selfe is  
 greater; (for I take it a certaine truth, that to  
 iudge one that is in the right, is a farre greater  
 fault, considered absolutely without relation to  
 the abilities of the persons; then to despise one  
 that is in the wrong: ) But because the strong  
 through the ability of his iudgement ought to  
 yeeld so much to the infirmitie of his weak bro-  
 ther, who through the weaknes of his iudgement,  
 is not so wel able to discern what is fit for him to  
 doe; what in most other contentions is expected,  
 should be done in this: not hee that is most in  
 fault, but he that hath most wit, should giue ouer  
 first. Indeed in reason, the more faulty is rather  
 bound to yeeld: but if hee will be vnreasonable,

(a) *ἡ δὲ βολή*  
*αὐτῆς ἀνὰ ἄλλαν*  
*ἐστὶν ὁρμή, ὡς δὲ*  
*διὰ τοῦτο ὅτι*  
*καὶ τὸν*  
*πᾶσαν ἀπο-*  
*στασὶν ἡ δὲ*  
*κατασκευ-*  
*αὶς, ὡς δὲ*  
*Max. Tyrinus*  
*ἡ ἀλλὰ β.*

(b) Gen. 22. 9.

11.

(as most times it falleth out,) and not doe it; then *in discretion*, the more able should do it: as (b) *Abraham in discretion* yeilded the choise to his Nephew *Lot* upon the contention of their Herdmen, which *in reason* Lot should rather haue yeilded vnto him. But where both are faulty, as it is not good to stand debating who began first; so it is not safe to straine courtresie who shall end, and mend first. In the case of my Text, both were faulty: and therefore our Apostle would haue both mend. He hath school'd the strong, and taught him his lesson, not to despise anothers infirmities; *Let not him that eateth, despise him that eateth not*. Now the weak must take our his lesson too, not to iudge anothers liberty; *Let not him that eateth not, iudge him that eateth*.

§. 11.

Wee must  
not iudge  
others.

(a) Ne condem-  
nato. Beza.(b) Piscator in  
Schol. ad hunc  
locum.

(c) Euill man-  
ners haue bin  
the spoiling of  
many good  
words; as  
εὐσεβεία,  
Tyrannus, Sophi-  
sta, Latro,  
φουδιακον,  
Venenum, Magus,  
Versigan, &c.

I will not trouble you with other significations of the word; to *iudge*, as it is heere taken, is as much as to (a) *Condemne*: and so the word *neino* is often taken in the worse sence for *to rebuke*. Tropically, by a (b) *Synecdoche generis*, say Scholiasts: and they say true. But it is a Trope, for which both in this, and (c) in diuers other words, wee are not so much beholden to *good Arts*, as to *bad manners*. Things that are good, or indifferent, we commonly turn to ill, by vsing them the worst way: whence it groweth, that words of good or indifferent signification, in time degenerate so farre, as to be commonly taken in the worst sence. and in our English tongue, *Knaue, Villaine, Churle, &c.* See *Mirbeau*

(28) et

But



But this by the way. The fault of these *wake ones* in the case in hand, was, that measuring other mens actions, and consciences, by the modell of their owne vnderstandings, in their priuate censures they rashly passed their iudgements vpon, and pronounced peremptory sentence against such, as vsed their liberty in some things, concerning the lawfulnessse whereof themselves were not satisfied; as if they were loose Christians, carnall professors, *nomine tenus Christiani*, men that would not sticke to doe any thing, and such as made either none at all, or else very little conscience of their actions. This practice my Text disalloweth, and forbiddeth: and the rule hence for vs is plaine and short, *we must not iudge others*. The Scriptures are expresse; (d) *Iudge not, that yee be not iudged*, Math. 7. (e) *Iudge nothing before the time*, &c. 1. Cor. 4. (f) *Thou art inexcusable, O man, who-so-euer thou art that iudgest*, Rom. 2. And (g) *if thou iudgest, thou art not a doer of the Law, but a Iudge*, 1. Iam. 4.

(d) Math. 7. 1.  
(e) 1. Cor. 4. 5.

(f) Rom. 2. 1.  
(g) 1. Iam. 4. 11.

3, Not that it is vnlawful to exercise *ciuill* iudgement, or to passe condemning sentence vpon persons orderly and legally conuicted, for such as haue calling & authoritie thereunto in *Church* or *Commonwealth*: for this publike politique iudgement is commanded (a) in the Word of God; and reason sheweth it to bee of absolute necessitie for the preservation of States and Commonwealthes. Nor that it is vnlawfull *secondly*, to passe euen our priuate censures vpon

§. 12.

This kinde of iudging being

(a) Exod. 22. 9.  
2. Chron. 19. 6.  
Rom. 13. 4.  
and else-where.

„ on the outward actions of men; when the Law  
 „ of God is directly transgressed, and the trans-  
 „ gression apparant from the *evidence* either of the  
 „ *fact* it selfe, or of some *strong signes* and presump-  
 „ tions of it. For it is *Stupiditie*, & not *Charitie*, to  
 „ be credulous against sence, *Charitie* is (b) *ingenu-*  
 „ *ous*, and will (c) *belceue any thing*, though more  
 „ then reason: but *charitie* must not be (d) *seruile*,  
 „ to belceue any thing against reason: shall any  
 „ *charitie* binde mee to thinke the *Crow* is  
 „ white, or the *Blacke-Moore* beautifull? Nor yet  
 „ thirdly, that all sinister suspicions are vtterly vn-  
 „ lawfull, euen there where there wanteth *evidence*  
 „ either of *fact* or of great *signes*: if our suspicions  
 „ proceed not from any corrupt affections, but  
 „ onely from a (e) *charitable ielousie* of those ouer  
 „ whom we haue especiall *charge*, or in whom wee  
 „ haue speciall *interest*; in such sort as that it may  
 „ concerne vs to admonish, reprove, or correct  
 „ them when they doe amisse: so was *Iob* (f) suspi-  
 „ cious of his sonnes, for *sinning and cursing God in*  
 „ *their hearts*. But the iudgement here & elsewhere  
 „ condemned is; either *first*, when in our priuate  
 „ thoughts or speeches, vpon slender presumptions  
 „ wee rashly pronounce men as guilty of commit-  
 „ ting such or such sinnes, without sufficient eui-  
 „ dence either of *fact* or pregnant *signes* that they  
 „ haue committed them. Or *secondly*, when vpon  
 „

(b) 1. Cor. 13.  
verse 5.

ἡ ἀληθεία τοῦ  
ἀγαπᾶν.

(c) Ibid. vers. 7.  
πιστὶς πάντα πιστεύει.

(d) As *Walter*  
*Mapes* some-  
times Arch-  
deacon of Ox-  
enford, rela-  
ting the  
grosse Simo-  
ny of the Pope  
for confir-  
ming the elec-  
tion of *Regi-  
nald*, bishard  
sonne to *Jac-  
line* Bishop of  
*Sarum*, into the  
See of *Bathe*;  
concludeth  
the narration  
thus: *Sit tamen*  
*domina materq;*  
*nostra Roma* ba-  
culus in aqua  
fractus; & ab-  
sit credere, que  
videmus.

*Mahap de nu-  
gis Curialium* distinct. 1. cap. 22.

(e) *Cum ad remus aliquibus malis adhibere remedium  
sue nostris, siue alienis, expedit ad hoc, ut securius remedium apponatur, quod supponatur id quod  
est deterius: quia remedium quod est efficax contra maius malum, multo magis est efficax con-  
tra minus malum.* *Aquin. secunda secundæ qu. 69 art. 4. ad 3.* (f) *Iob. 1. 5.*

„ some



Some actions (g) vndoubtedly sinfull, as blasphemie, adultery, perjury, &c. we too severely censure the Persons either for the future, as *Reprobates* and *Castaways*, and such as shall bee certainly damned; or at leastwise for the present, as *Hypocrites*, and *unsanctified* and *prophane*, and such as are in the state of damnation: not considering into what fearefull sinnes it may please God to suffer, not onely his (h) *chosen ones* before Calling, but euen his (i) *holynes* too after Calling, sometimes to fall; for ends most times vnknown to vs, but euer iust and gracious in him. Or thirdly, when for want either of *charitie* or *knowledge*, (as in the present case of this Chapter) we interpret things for the worst to our brethren: and condemne them of sinne for such actions, as are not directly, and in themselves necessarily sinfull; but may (with due circumstances) be performed with a good conscience, and without sinne. Now all iudging and condemning of our brethren in any of these kindes is sinfull and damnable; and that in very many respects: especially these foure; which may serue as so many weighty reasons, why wee ought not to iudge one another. The *Vsurpation*, the *Rashnesse*, the *Vncharitablenesse*, and the *scandal* of it.

First, it is an *Vsurpation*. Hee that is of right to iudge, must haue calling and commission for it. (a) *Quis constituit te?* sharply replied vpon Moses, Exod. 2. *Who made thee a Iudge?* and (b) *Quis constituit me?* reasonably alledged by our Sauour,

(g) *Aperita non  
lia reprehenda-  
mus, ut de sani-  
tate desperemus.*  
Gloss Ordin.  
in Rom. 14. 13.  
Non, quicquid  
reprehenden-  
dum, etiam dam-  
nandum est.  
Sen. l. 6. de  
benef. cap. 39.  
(h) As Paul,  
Mary Magda-  
lene, &c.  
(i) As David,  
Peter, &c.

§. 13.  
1. Vnlawful.  
(a) Exod. 2. 14.  
(b) Luk. 12. 14.

*Luk. 12. who made me a Judge?* Thou takest too much vpon thee then, thou sonne of man, whosoeuer thou art that iudgest: thus saucily to thrust thy selfe into Gods seate, and to *(e)* *in*uade his Throne. Remember thy selfe wel, and learne to know thine owne ranke. *Quis tu?* *(d)* *who art thou that iudgest another?* *Iam. 4. or who art thou that iudgest anothers seruant?* in the next following verse to my Text. As if the Apostle had said; What art thou? or what hast thou to do to iudge him that *(e)* *standeth* or *saileth to his owne Master?* Thou art his fellow-seruant, not his Lord. He hath another Lord, that can and will iudge him; who is thy Lord too, and can and will iudge thee: for so he argueth anon at *vers. 10. why doest thou iudge thy brother? we shall all stand before the iudgement-seat of Christ.* God hath reserved *(f)* three Prerogatiues royall to himselfe; *(g)* *Vengeance*, *(h)* *Glory*, and *(i)* *Iudgement*. As it is not safe for vs then to encroach vpon *(k)* Gods royalties in either of the other two; *Glory*, or *Vengeance*: so neither in this of Iudgement; *Dominus iudicabit*, *(l)* *The Lord himselfe will iudge his people*, *Heb. 10.* It is flat vsurpation in vs to iudge: and therefore wee must not iudge.

§ 14.

II. Rash.

*(a)* *Et nunc Reges, intelligite:*

*et iudicini, qui iudicatis terram*, *Psalm. 2. 10. Stultitias, cognosce*, *Sen. in Med. Act. 2. 4. de Sen. et iudicini, qui iudicatis terram*, *Phocyllid.* *(b)* *Et Formam, et Causam. Notam, secundum quam, et Causam, de qua statuendum. Ad Fidem has pertinet illa ad Ius, ad illam, Peritiâ opus est, ad hanc Prudentiâ.*

the

the right for both, before he proceed to sentence: or else he will giue *rasb* iudgement. How then dare any of vs vndertake to sit as Iudges vpon other mens consciences, wherewith wee are so little acquainted, that we are indeed but too much vnacquainted with our owne? We are not able to search the depth of our owne (c) *wicked and deceitfull hearts*; and to ransacke throughly the many secret windings and turnings therein: how much lesse then are we able to fadome the bottomes of other mens hearts, with any certaintie to pronounce of them either good or euill? Wee must then leaue the iudgement of other mens *sprits*, and *hearts*, and *reines*; to him that is (d) *the Father of spirits*, and alone (e) *searcheth the hearts and reines*: before whose eyes all things are (f) *manifest*, as the word is most Emphaticall, *Heb. 4.* Wherefore our Apostles precept elsewhere is good to this purpose, 1. *Cor. 4.* (g) *Iudge nothing before the time, vntill the Lord come, who both will bring to light the hidden things of darknesse, and will make manifest the counsels of the hearts.* Vnlesse we be able to bring these hidden things to light, and to make manifest these counsels; it is (h) *rashnes* in vs to iudge: and therefore we must not iudge.

(c) *Ier. 17. 9.* I know nothing by my selfe; yet am I not hereby iustified: but he that iudgeth me is the Lord  
1. *Cor. 4. 4.* If our heart condemne vs, God is greater then our heart, and knoweth all things, 1. *Iob. 3. 21.* Latet me secretus meus, quia in me est; ut animus meus de viribus suis ipse se interrogans, non facile sibi credendum existimet, quia & quod inest plerumque occultum est. Aug. lib. 10. Confess. cap. 32.

(d) *Heb. 12. 9.* (e) *Psal. 7. 9; & 16. 2; Ier. 11. 20; & 17. 10; & 20. 12; Reu. 2. 23.*  
(f) *Heb. 4. 13.* (g) 1. *Cor. 4. 5.* (h) *Temeritas est, damnare quod nescias.* Sen. in Epist.

Thirdly, this iudging is *uncharitable*. Charity § 15.  
is not easily *suspicious*; but vpon iust cause: much III. *Vncharitable*;  
lesse then *consonant*, and peremptorie. Indeede when

(a) In rerum iudicio debet aliquis nisi ad hoc; ut interpretetur unū. quodque secundum quod est: in iudicio autem personarum, ut interpretetur in melius, Aquin. 2<sup>a</sup> secundæ quæ. 60. art. 4. ad 3. and he giueth substantiall reason for it, ibi. in resp. ad 2.  
 (b) Glossa Ord. in hunc locū; & Theologi passim. Semper quod dubium est, humanitas inclinat ad melius.  
 Sen. in Epist.  
 (c) Error charitatis, saluaria error.  
 (d) Melius est, quod aliquis frequenter fallatur, habens bonam opinionem de malo homine, quam quod rarius fallatur, habens malam opinionem de bono homine: quia ex hoc fit iniuria alicui; non autem ex primo.

Aquin. 2<sup>a</sup> secundæ quæ. 60. art. 4. ad 1. (e) *Æquum licet statuerit, haud æquus fuit.* Sen. in Med. Act. 2. (f) 1. Cor. 13. 5. (g) *Si suspiciones vitare non possumus, quia homines sumus: iudicia tamen, id est, definitiuæ sententiæ continere debemus,* Gloss. Ordin. in 1. Cor. 4.

when we are to iudge of (a) *Things*, it is wisdom to iudge of them *secundum quod sunt*, as neere as we can, to iudge of them iust as they are, without any sway or partiall inclination either to the right hand, or to the left. But when we are to iudge of *Men*, and their *Actions*; it is not altogether so: there the rule of Charity must take place. (b) *Dubia in meliorem partem sunt interpretanda.* Vnlesse wee see manifest cause to the contrary, we ought euer to interpret what is done by others, with as much  
 „ fauour as may be. To erre thus is better, then to  
 „ hit right the other way; because this course  
 „ is (c) safe, and secureth vs as from (d) *inuring o-*  
 „ *thers*, so from *endangering* our selues: whereas  
 „ in iudging ill, though right, we are still (e) vn-  
 „ iust in *reasons*, the *event* onely, and not our  
 „ *choyce* freeing vs from wrong iudgement. True  
 Charity is *ingenuus*; it (f) *thinketh no euill*, 1. Cor. 13. how farre then are they from charity, that are euer *suspicious*, and thinke nothing well? For vs, let it be our care to maintaine *charity*; and to auoid, as farre as humane frailty will giue leaue, even *sinister suspicions* of our brethrens actions: or if through frailtie we cannot that, yet let vs not from light suspicions fall into *uncharitable censures*: let vs at leastwise suspend our (g) *definitive iudgements*, and not determine too peremptorily against such, as do not in every respect iust as we doe, or as we would haue them doe, or as we thinke they should doe. It is

*vncharitable* for vs to iudge, and therefore we must not iudge.

Lastly, there is *scandall* in iudging. Possibly he that is iudged, may haue that strength of *faith* and *charity*; that though rash vncharitable censures lie thicke in his way, he can lightly skip ouer all those stumbling blockes, and scape a fall. Saint Paul had such a measure of strength; (a) *With me it is a very small thing*, saith he, *that I should be iudged of you, or of humane iudgement*, 1. Cor. 4. If our iudging light vpon such an object; it is indeed no *scandall* to him: but that's no *thanks* to vs. Wee are to esteeme things by their *natures*, not *euents*: and therefore we giue a *scandall*, if we iudge; notwithstanding he that is iudged take it not as a *scandall*. For, that iudging is in it selfe a *scandall*, is cleare from vers. 13. of this Chapter; *Let vs not therefore*, saith St. Paul, *iudge one another any more, but iudge this rather, that no man put a stumbling blocke, or an occasion to fall in his brothers way*. And thus wee see foure maine Reasons against this iudging of our brethren. 1. We haue no right to iudge; and so our iudging is *vsurpation*. 2. We may erre in our iudgements; and so our iudging is *rashnesse*. 3. We take things the worst way when we iudge; and so our iudging is *vncharitable*. 4. Wee offer occasion of offence by our iudging; and so our iudging is *scandalous*. *Let not him therefore that eateth not, iudge him that eateth*.

§ 16.  
III. Scandalous.

(a) 1. Cor. 4. 3.

And so I haue done with my Text in the generall vse of it: wherein we haue seene the two faults

§ 17.  
Application  
to the case in  
our Church.

of

of *despising*, and of *iudging* our brethren layd open, and the vgliness of both discovered. I now descend to make such Application; as I promised, both of the *case* and *rules*; unto some differences, and to some offences given and taken in our Church in point of *Ceremony*. The Case ruled in my Text was of *eating*, and not *eating*; the Differences which some maintaine in our Church, are many in the particular; (as of *kneeling*, and not *kneeling*; *wearing*, and not *wearing*; *crossing*, and not *crossing*, &c.) but all these, and most of the rest of them, may be comprehended in grosse vnder the tearmes of *conforming*, and not *conforming*. Let vs first compare the cases; that hauing found wherein they agree, or disagree, we may thereby iudge how farre Saint Pauls aduice in my Text ought to rule vs, for not *despising*, for not *iudging* one another. There are foure speciall things, wherein if we compare this our Case with the Apostles; in euery of the foure we shall find some agreement, and some disparity also: 1. The nature of the *matter*: 2. The abilities of the *persons*: 3. Their severall *Practise* about the things: and 4. Their mutuall *carriage* one towards another. And first, let vs consider how the two cases agree in each of these.

§ 18.  
Agreement  
betwixt the  
two Cases.

1.

First, the *matter* whereabout the *eater* and the *not-eater* differed in the Case of the *Romanes*, was in the nature of it *indifferent*: so it is betweene the *conformer*, and *not-conformer* in our Case. As there *fish*, and *flesh*, and *herbes* were meerely indifferent; such as might be eaten, or not eaten without sinne:

so

so here *Cap*, and *Surplis*, *Crosse*, and *Ring*, and the rest, are things meereley indifferent; such as (in regard of their owne nature) may be vsed or not vsed without sinne; as being neither expressly commanded, nor expressly forbidden in the Word of God.

Secondly, the *persons* agree. For as there, so here also, some are *strong in faith*, some *weake*. There are many, whose iudgements are vpon certaine and infallible grounds assured and resolued, and that *certitudine Fidei*, that *Cappe*, and *Surplis*, and *Crosse*, and the rest, are things lawfull, and such as may be vsed with a good Conscience. There are some others againe, who through *ignorance*, or *custome*, or *preiudice*, or otherwise weakned in their iudgements; cannot (or will not) bee perswaded, that these things are altogether free from superstition and Idolatry: nor consequently, the vse of them from sinne.

Thirdly, the *practice* of the persons are much alike. As there, the *strong* did vse his liberty according to the assurance of his knowledge, (*μετὰ τὴν πληροφορίαν*) and did eate freely without scruple; and the *weake* did forbear to eate, because of his doubting and irresolution: So here, most of vs in assured confidence that we may *weare*, and *crosse*, and *kneele*, and vse the other *Ceremonies* and *Customes* of our Church, doe willingly, and *ex animo* conforme our selues thereunto; yet some there are, who out of I know not what nicenesse and scrupulositie make dainty of them, and either vtterly refuse con-



formity, or at leastwise desire respire, till they can better informe themselves.

4.

Lastly, there is some correspondence also in the faultie Carriage of the parties one towards another. For as there the *eater* despised the *not-eater*; and the *not eater* iudged the *eater*: so here, it cannot be denied, but that some *Conformers* (although I hope farre the lesser, I am sure farre the worser sort,) doe despise and scandalize the *non-Conformers* more then they have reason to do, or any discreet honest man will allow. But is it not most certaine also, that the *non-Conformers* (but too generally, yea, and the better sort of them too, but too often and much) do passe their censures with unuailous great freedome; and spend their iudgements liberally vpon, and against the *Conformers*? Hitherto the Cases seeme to agree. One would thinke, *mutatis mutandis*, the Apostles rule would as well fit our Church and Case, as the *Romane*; and should as well free the *non-Conformers* from our Contempt, as vs from their Censures. *Let not him that conformeth, despise him that conformeth not: and let not him that conformeth not, iudge him that conformeth.*

§ 19.  
Difference  
betwixt the,  
I. in the  
Matter.

But if you will please to take a second surview of the foure seuerall particulars, wherein the Cases seemed to agree; you shall find very much disparitie and disproportion betwixt the two Cases in each of the foure respects. In the case of my Text, the *matter* of difference among them, was not onely indifferent in the nature of it; but it was also left

as



as indifferent for the use: the Church (*perhaps*) not having determined any thing positively therein; at least no publike authoritie having either enioyned, or forbidden, the use of such or such meates. But in the Case of our Church it is farre otherwise. *Cappe, Surplis, Crosse, Ring,* and other Ceremonies, which are the Matter of our differences, though they be things indifferent for their *nature*, and *in themselves*: yet are not so for their *use*, and *unto vs*. If the Church had beene silent, if Authoritie had prescribed nothing herein, these Ceremonies had then remained for their *use*, as they are for their *nature*, indifferent: *Lawfull*, and such as might be used without sinne; and yet *Arbitrary*, and such as might bee also sorborne without sinne. But men must grant (though they be vnwilling, if yet they will bee reasonable) that euery particular Church (a) hath power, for (b) *decencie and orders* sake, to ordaine and constitute Ceremonies. Which being once ordained, and by publike authoritie enioyned, cease to be indifferent for their *use*; though they remaine still so for their *nature*: and of *indifferent* become so *necessary*, that neither may a man without sinne (c) *refuse* them, where authority requireth; nor *use* them, where Authority restraineth the use.

Neither is this accession of *Necessity*, any impeachment to *Christian Liberty*; or (a) *insnaring* of mens *consciences*: as (b) some haue objected. For then do we ensnare mens consciences by *humane* Constitutions, when we thrust them vpon men as

(a) Article 20. agreeably to the confessions of other Protestant Churches.

(b) *ἡ ἀρχὴ τοῦ καὶ τοῦ*

1. Cor. 14. 20.

(c) *Constitutio* Canon. 30.

§ 20.

The maine obiection, from Christian liberty, answered:

(a) Ex 1. Cor. 7. 35.

(b) *Lincolnsh.* Abridg pag. 34.

(c) *Mar. 7. 8, &c.*

(d) *Conc. Trident. Sess. 7.*

*Can. 13; In Spi-*

*ritum. Sanctum*

*blasphemant, qui*

*sacros Canones*

*violant. 25. qu.*

*1. Violatores.*

(e) *Calumnia est,*

*quam ex hoc loco*

*extrudunt He-*

*breici, cuius fas*

*esse scriptari Scrip-*

*turas: multo ve-*

*ro etiam magis*

*Papa atque Con-*

*ciliorum excutere*

*verba, & senten-*

*tias. Lorin. in*

*A. 9. 17. 11.*

(f) *Constit. &c.*

*Can. 74; Artic. 20*

*A. 9. for vniform-*

*ity; and*

*Treat. of Ce-*

*remonies pre-*

*fixed to the*

*Booke of Co-*

*mon Prayer.*

(g) *Without*

*preiudice to*

*the liberty of*

*other Churches.*

*See Pref.*

*to Com. Booke.*

(h) *The Church*

*ought not to en-*

*force any thing*

*besides the holy*

*Script. to be bele-*

*ued for necessity*

*of saluation.*

*Artic. 20.*

if they were *diuine*, and bind mens consciences to them, *immediatly*, as if they were immediate parts of Gods worship, or of absolute necessitie vnto saluation. This Tyranny and Vsurpation ouer mens Consciences, the (e) Pharises of old did, and the Church of Rome at this day doth exercise, and wee iustly hate it in her: (d) equalling, if not (e) preferring her *Constitutions* to the *Lawes* of God. But our Church (God be thanked) is farre from any such impious presumption: and hath sufficiently (f) declared her selfe by solemne protestation, enough to satisfie any ingenuous impartiall iudgement, that by requiring obedience to these *ceremoniall Constitutions*, she hath no other purpose, then to reduce all (g) her children to an orderly vniformitie in the *outward* worship of God; so farre is she from seeking to draw any opinion, either of *diuine* (h) necessity vpon the *Constitution*; or of effectuall holinesse vpon the *Ceremony*. And as for the preiudice which seemeth to be hereby given to *Christian liberty*: it is so slender a conceit, that it seemeth to bewray in the obiection a desire, not so much of *satisfaction*, as *cauill*. For first, the liberty of a Christian to all indifferent things, is in the Mind and Conscience: and is then infringed, when the *Conscience* is bound, and streitned, by imposing vpon it an opinion of *doctrinall Necessity*. But it is no wrong to the Liberty of a Christian mans Conscience, to bind him to outward obseruance for *Orders* sake, and to impose vpon him a Necessitie of *Obedience*. Which one distinction, of *Doctrinall* and

and *Obedientia*l Necessitie, well weighed, and rightly applyed, is of it selfe sufficient to cleare all doubts in this point. For, to make all restraint of the outward man in matters indifferent an impeachment of *Christian Liberty*; what were it else, but even to bring flat (i) *Anabaptisme* and *Anarchy* into the Church? and to overthrow all bond of subiection and obedience to lawfull Authority? I beseech you consider, wherein can the *immediate* power and authority of Fathers, Masters, and other Rulers over their inferiours consist; or the due obedience of inferiours be shewne towards them: if not in these *Indifferent* and *Arbitrary* things? For, things *absolutely Necessary*, as commanded by God, we are bound to doe; whether humane Authority require them, or no: and things *absolutely Unlawfull*, as prohibited by God, we are bound not to doe; whether humane Authority forbid them, or no. There are none other things left then, wherein to expresse properly the Obedience due to superiour Authority; then these *Indifferent* things. And if a (k) Father or Master haue power to prescribe to his child or seruant in Indifferent things; and such restraint be no way preiudiciall to Christian Liberty in them: Why should any man, either deny the like power to Church-Gouernours, to make *Ecclesiasticall Constitutions* concerning indifferent Things? or interpret that power to the preiudice of Christian Liberty? And againe Secondly, Men must vnderstand, that it is an Errour to thinke *Ceremonies* and *Constitutions* to be things *meerely Indifferent*: I meane in the generall. For

(i) See Conference at Hampton Court. p. 70. 71.

(k) See Sam. Collins Sermon on 1. Tim. 6. 3. pag. 44. &c.

2.

(Q) Artic. 34.

(m) See Cal.  
uin. li. 4. Instit.  
cap. 10. § 27  
(n) *Quot capita,*  
*tot Schismata.*  
Hieronym.

(o) Like that,  
Col 2. 21. Touch  
not, taste not,  
handle not.

howsoever every particular Ceremony be indiffe-  
rent; and every particular Constitution (l) arbitrary  
and alterable; yet that there should be some Cere-  
monies, it is necessary, *Necessitate absoluta*, in as  
much as no outward worke can bee performed  
without Ceremoniall circumstances, some or o-  
ther: and that there should be some Constitutions  
concerning them, it is also necessary (though not  
simply & absolutely, as the former; yet *ex hypothesi*,  
and) (m) *necessitate conuenientia*. Otherwise, since  
some Ceremonies must needs be vsed; every Pa-  
rish, nay every (n) Man would haue his owne fashi-  
on by himself, as his humor led him: wherof what  
other could be the issue, but infinite distraction, and  
vnorderly confusion in the Church? And againe  
thirdly, to retorne their weapon vpon themselves; If  
every restraint in indifferent things be injurious to  
Christian Liberty: then themselves are injurious  
no lesse by their *negative* restraint from some Cere-  
monies, (o) *weare not, Crosse not, Kneele not, &c.* then  
they would haue the world beleue our Church is  
by her *positive* restraint vnto these Ceremonies of  
*wearing, and crosseing, & kneeling, &c.* Let indifferent  
men iudge, nay let themselves that are parties iudge,  
whether is more injurious to Christian Liberty;  
*publike Authority* by mature aduice commanding,  
what might be forborne, or *private spirits* through  
humorous dislikes, forbidding what may be vsed:  
the whole Church imposing the use, or a few Brethren  
requiring the forbearance; of such things, as are o-  
therwise and in themselves equally indifferent for  
use, or for forbearance.

But

But they say, our Church maketh greater matters of Ceremonies then thus; and preferreth them euen before the most necessarie duties of preaching, and administering the Sacraments: in as much as they are imposed vpon Ministers vnder paine of *Suspension* and *Deprivation* from their Ministeri-  
all *Functions* and *Charges*. First, for actuall Deprivation; I take it, vnconforming Ministers haue no  
„ great cause to complaine. Our Church, it is well  
„ knowne, hath not alwayes vsed that rigour shee  
„ might haue done. Where she hath bin forced to  
„ proceede as farre as deprivation; shee hath ordi-  
„ narily by her faire, and slow, and compassionate  
„ proceedings therein, sufficiently manifested her  
„ vnwillingnesse thereto: and declared her selfe a  
Mother euery way. indulgent enough to such ill-  
nurtured children, as will not be ruled by her. Se-  
condly, those that are *suspended* or *deprived*; suffer  
it but iustly for their obstinacie and contempt. For  
howsoeuer they would beare the world in hand,  
that they are the *onely persecuted ones*, and that they  
suffer for their consciences: yet in truth, they doe  
but abuse the credulitie of the simple therein; and  
herein (as in many other things) iumpe with the  
*Papists*, whom they would seeme aboue all others  
most abhorrent from. For as *Seminary Priests* and  
*Iesuites* giue it out, they are martyred for their  
(a) religion; when the very truth is, they are  
(b) iustly executed for their prodigious Treasons,  
& felonious or treacherous praetises against lawfull  
Princes and Estates: So the Brethren pretend they  
are

§. 21.  
And the  
purpose and  
praetice of  
our Church  
herein iusti-  
fied.

1.

2.

(a) *Pro inficia-  
tione pontificatus  
feminei*. Aquipont.  
in resp. ad Solm. de An-  
tichristo, Thef.  
15. Speaking  
of the Priests  
executed in  
the Raigne of  
Qu. Elizabeth.  
(b) See *Donnes  
Pseudo-Martyr  
per totum*; espe-  
cially, c. 5. &c.

(c) The practise of our Church sufficiently confirmeth this; which censureth no man for the bare omission of some kinde of Rites and Ceremonies now and then; where it may be presumed by the parties cheerefull and generall conformity otherwise that such omission proceedeth not either from an opinatiue dislike of the Ceremony imposed, or from a timorous and obsequious humouring of such as doe dislike it. *Whofoever willingly, and purposely doth openly breake,* &c. Artic. 34.

are persecuted for their consciences; when they are indeed, but iustly censured for their obstinate and pertinacious contempt of lawfull authoritie. For, it is not the refusall of these *Ceremonies* they are deprived for, otherwise then as the matter wherein they shew their contempt: it is the (c) *Contempt* it selfe, which formally and properly subiecteth them to iust Ecclesiasticall Censure of Suspension or Deprivation. And *contempt of Authority*, though in the smallest matter, deserueth no small punishment: all *authoritie* hauing beene euer sollicitous (as it hath good reason) aboue all things to vindicate and preserue it selfe from *Contempt*; by inflicting sharpe punishments vpon contemptuous persons in the smallest matters, aboue all other sorts of offenders in any degree whatsoeuer. Thus haue wee shewed and cleered the first and maine difference betwixt the Case of my Text, and the Case of our Church, in regard of the *Matter*: the things whereabout they differed, being euery way *indifferent*; ours not so.

§. 22.  
I. In the  
Persons.

And as in the *Matter*; so there is secondly much oddes in the condition of the *Persons*. The refusers in the Case of my Text, being truly *weake in the Faith*; as beeing but lately conuerted to the Christian Faith, and not sufficiently instructed by the Church in the *doctrine* and *use* of *Christian Liber-*

ty in things indifferent: Whereas with our refusers it is much otherwise. First, they are not new *Profelytes*; but men borne, and bred, and brought up in the bosome of the Church: yea many; and the chiefest of them, such as haue taken vpon them the *Calling* of the Ministry, and the *Charge* of *Soules*, and the *Office* of teaching & instructing others. And such men should not be *weaklings*. Secondly, ours are such as take themselves to haue farre more knowledge and vnderstanding, and insight in the Scriptures, and all diuine learning, then other men: such as betweene pitie and scorn seeme most to wonder at the ignorance and simplicitie of the vulgar, and to lament (which is, God knoweth, lamentable enough; though not comparable to what it was within not many yeeres since:) the want of knowledge, and the vn sufficiency of some of the Clergie in the Land. And with what reason should these men expect the priuiledge of *weake* ones? Thirdly, our Church hath sufficiently declared and published the innocency of her purpose and meaning in enioyning the *Ceremonies*: not so onely; but hath beene content to heare, and receiue, and admit the obiections and reasons of the refusers; and hath taken paines to answer and satisfie to the full all that euer yet could be said in that behalfe. And therefore it is vanity for these men (or their friends in their behalfe) to alledge *weaknesse*; where al good meanes haue beene plentifully vsed for full information in the points in doubt. Lastly, vpon the premises it



doth appeare that the *weaknesse* of our Brethren; pretended by those that are willing to speake favourably of them, proceedeth for the most part not so much out of *simple ignorance*, arising from the defect either of *understanding* or *meanes*; as out of an ignorance at the best in some degree of *wisdomesse* and affectation, in not seeking, or not admitting such ingenuous satisfaction, as they might have by reason: if not out of the poison of *corrupt* and *carnall* affections (as they give vs sometimes but too much cause to suspect) of pride, of singularity, of envy, of contention, of factious admiring some mens persons. By which, and other like partiall affections, mens iudgements become oftentimes so blinded; that of *unwilling* at the first, they become at length *unable* to discern things with that freedome and ingenuity they should. And so the Cases differ in regard of the Persons.

§. 23.  
III. In their  
practice.

(a) *ἀνὰ γὰρ  
κατάστασιν.*  
Rom. 13.

(b) Not onely for  
wrath, but also  
for conscience  
sake, Ibid.

They differ thirdly in the *practice* of the Persons. There the *Strong* did eate, because hee was well assured he might doe it; *moreover* say in the Verse before my Text: and the *weake* did no more but forbear eating; as indeed he might doe, no authoritie interposing to the contrary. But heere, we conforme, not onely because we know we *may* lawfully doe it; but for that we know we *must* of (a) necessitie doe it, as bound thereunto in *obedience* to lawfull authority, and in the (b) *conscience* we ought to make of such obedience. And the refusers doe not onely *de facto*, not conforme; to the contempt of authoritie, and the scandall of others: but they stand

stand in it too, and trouble the peace of the Church by their restlesse *Petitions*, and *Supplications*, and *Admonitions*, and other publications of the reasons, and grounds of their such refusall. And verily, this *Country* and *County* hath been not the least busie in these factious and tumultuous courses: both in troubling our most gracious, iudicious, and religious Soueraigne with their (c) *petitions*; and also in publishing their reasons, in a Booke called *The Abridgement* printed 1605. to their owne shame, and the shame of their Countrey. He who (as I haue beene informed) was thought to haue had a chiefe hand in the collecting of those reasons, and printing of that booke; was for his obstinate refusall of *conformitie* iustly depriued from his Benefice in this *Dio-cesse*, and thereupon relinquished his *Ministerie* for a time, betaking himselfe to another Calling, so depriving the Church and people of GOD of the fruit and benefit of those excellent gifts which were in him. But since that time he hath, vpon better and more aduised iudgement, *subscribed* and *conformed*: and the Church like an indulgent Mother hath not onely received him into her bosome againe; but hath restored him too, though not to the same, yet to a Benefice elsewhere of farre better value.

Lastly, there is difference in the faulty carriage of the persons: and that on both parts; especially on ours. For though our *Non-conforming Brethren* condemne vs with much liberty of speech

(c) Meditations on the Lords Prayer, pag. 12. in the Margent.

§ 24.  
IIII. In their behaviour,

and spirit, hauing yet lesse reason for it then the *weake Romanes* had ( for the *Strong* among them might haue forborne some things for the *weake's* sake ; and it would well haue become them for the auoiding of scandall so to haue done ; which we cannot doe without greater scandall in the open contempt of lawfull Authoritie : ) yet wee doe not despise them, (I meane with allowance from the Church ; if particular men doe more then they should, it is their priuate fault, and ought not to be imputed to vs, or to our Church) but vse all good meanes we can to draw them to moderate courses and iust obedience ; although they better deserue to be despised then the *Weake Romanes* did: they being truly *weake*, ours *Obstinate* ; they *Timorous*, ours also *Contemptuous*.

§ 25.  
Wee despise  
not our Bre-  
thren.

Now these differences are opened betwixt the Case in my Text ; and the Case of our Church : wee may the better iudge how farre forth *S. Pauls* aduice heere giuen to the *Romanes* in their case of *eating*, and *not-eating*, ought to rule vs in our case of *conforming*, and *not-conforming* in point of Ceremony. And first, of *not despising* : then of *not iudging*. The ground of the Apostles precept for not despising him that ate not, was his *weaknesse*. So farre then as this ground holdeth in our case, this precept is to be extended ; and no further. And we are hereby bound not to despise our *Non-conforming* Brethren, so farre forth as it may probably appeare to vs they are *weake* and not wilfull. But so farre forth, as by their courses and proceedings it

it may bee reasonably thought their refusall proceedeth from corrupt or partiall affections, or is apparantly maintained with obstinacie and contempt: I take it we may, notwithstanding the Apostles admonition in my Text, in some sort euen despise them.

But because they thinke they are not so well and fairely dealt withall as they should be: Let vs consider their particular *grievances*, wherein they take themselves despised; and examine how iust they are. They say; *first*, they are despised in beeing scoffed, and floured, and derided by loose companions, & by profane or popishly affected Persons; in being stiled *Puritanes*, and *Brethren*, and *Precisians*, and in hauing many iests and fooleries fastened vpon them, whereof they are not guilty. They are *secondly* despised, (a) they say, in that when they are conuented before the *Bishops* and others in Authority, they cannot haue the fauour of an indifferent hearing: but are proceeded against as farre as *Suspension*, and sometimes *Deprivation*, without taking their answeres to what is objected, or giuing answeres to what they obiect. *Thirdly*, in that many honest and religious men, of excellent and vsfull gifts, cannot bee permitted the liberty of their *Consciences*, and the free exercise of their *Ministerie*; onely for standing out in these things, which our selues cannot but confesse to be indifferent.

To their *first Grievance* we answer, that we haue nothing to doe with those that are Popishly affected.

§. 26.

Their grievances propounded;

1.

2.

(a) All benefit of Law being denied them, and they debarred of other means by conference or writing for their Defence. Def. of Ministers reasons. part. 1. pref. to Reader. We doe accuse the Reverend Bishops in the sight of God and Man, for their hard and extreme dealing towards vs. Remouall of imputations, pag. 40.

3.

§. 27.

and answered: The first.

sed. If they wrong them, as it is like enough they will (for they will not sticke to wrong their betters;) wee are not to bee charged with that: let them answer for themselves. But by the way, let our Brethren consider, whether their stiffe and unreasonable opposing against those lawfull Ceremonies we retaine, may not bee one principall meanes to confirme, but so much the more in their darknes and superstition those that are wauering, and might possibly by more ingenuous and seasonable insinuations bee wonne ouer to embrace the truth which wee professe. And as for loose persons and prophane ones, that make it their sport vpon their Ale-benches to rayle and scoffe at *Puritanes*; as if it were warrant enough for them to drinke drunke, talke bawdy, sweare, and stare, or doe any thing without controll, because forsooth they are no *Puritanes*. As wee could wish our Brethren, and their Lay-followers, by their vncouth and sometimes ridiculous behauiour had not giuen prophane persons too much aduantage to play vpon them, and through their sides to wound euen Religion it selfe: so wee could wish also that some men by unreasonable and vntrust, or other some by vnseasonable and indiscreet scoffing at them, had not giuen them aduantage to triumph in their owne innocency, and persist in their affected obstinacie. It cannot but be some confirmation to men in error; to see men of dissolute and loose behauiour, with much eagernesse, and perulancy and virulencie to speake against them. Wee all know

know how much scandall and preiudice it is to a right good cause; to bee either *followed* by persons open to iust exception, or *maintained* with slender and vninsufficient reasons, or *prosecuted* with vnseasonable and vndiscreet violence. And I am verily perswaded, that as the increase of *Papists* in some parts of the Land, hath occasionally sprung (by a kinde of *Antiperistasis*) frō the intemperate courses of their neighbour *Puritanes*; so the increase of *Puritanes*, in many parts of the Land, oweth not so much to any sufficiency themselves conceive in their own grounds, as to the disadvantage of some *Prophane*, or *Scandalous*, or *Idle*, or *Ignorant*, or *Indiscreet* opposers. But setting these aside, I see not but that otherwise the name of *Puritane*; and the rest, are iustly given them. For appropriating to themselves the names of *Brethren*, *Professors*, *Good men*, and other like; as differences betwixt them and those they call *Formalists*: would they not haue it thought, that they haue a *Brotherhood* and *Profession* of their owne, freer and purer from Superstition and Idolatry, then others haue, that are not of the same stampe? and doing so, why may they not be called *Puritanes*? The name, I know, is sometimes fastened vpon (a) those that deserue it not; *Raskall people* will call any man that beareth but the face of honesty, a *Puritane*: but why should that hinder others from placing it where it is rightly due?

(a) Of late our English *Arminians* haue got the trick to fetch in within the compasse of this title of *Puritanes*, all orthodoxe Diuines that oppose against

their *Semipelagian* subtilties; of purpose to make sound truth odious, and their owne corrupt nouelties more passable, and plausible.

§ 28.  
The second.

„ To their *second Grievance* I answere: Publique  
 „ meanes by *Conferences, Disputations*, and other-  
 „ wise, haue beene often vsed: and private men not  
 „ seldome afforded the fauour of respite and li-  
 „ berty to bring in their allegations. And I thinke  
 „ it can be hardly, or but rarely instanced; that e-  
 „ uer *Deprivation* hath beene vsed, but where sa-  
 „ therly *Admonitions* haue first beene vsed, and  
 „ time given to the *Delinquents* to consider of it,  
 „ and informe themselves better. This course v-  
 „ sually hath beene taken: though euery private  
 „ particular man hath no reason to expect it. The  
 „ *Reuerend Fathers* of our Church, wee may well  
 „ think amid so much other employment, cannot be so  
 „ vnthristie of their good houres, as to lauish them  
 „ out in hearing contentious persons *eandem canti-*  
 „ *lenam*, sing the same note a hundred times ouer,  
 „ and require farther satisfaction, after so many pub-  
 „ lique and vnanswerable satisfactions already gi-  
 „ uen. Yet haue the (a) *Bishops*, and others, *Church*  
 „ *Gouernours*, out of their religious zeale for the  
 „ peace of Gods Church, beene so farre from *despi-*  
 „ *sing* our *Brethren* herein: that they haue dispenced  
 „ somtimes with their other weighty occasions, and  
 „ taken paines to answere their *reasons*, and confute  
 „ their *exceptions*, satisfie all their *doubts*, and disco-  
 „ uer the weakenesse of all their *grounds* in the points  
 „ questioned.

(a) Witnesse  
 the learned  
 Bookes of di-  
 uers Reuerend  
 Prelates; Iohn  
 Whigist, Iohn  
 Buckeridge, Tho-  
 mas Morion, &c.

§ 29.  
The third.

And as to their *third Grievance*. First, for my  
 owne part, I make no doubt, neither dare I be so  
 vncharitable as not to thinke, but that many of  
 them



them haue honest, and vpright, and sincere hearts to God-ward, and are vnfaignedly zealous of Gods Truth, and for Religion. They that are such, no doubt feele the *comfort* of it in their owne soules: and we see the *frutes* of it in their conuersation, and reioyce at it. But yet I cannot bee so ignorant on the other side, as not to know, that the most sanctified and zealous men are *men*, and subiect to *earthly* and *corrupt* affections; and may bee so farre swayed by them in their iudgements, as not to be able to discern without preiudice and partialitie, truth from error. Good men, and Gods deare children may continue in some *error in iudgement*, and consequently in a *sinfull practice* arising thence; and liue and die in it (as some of these men haue done in disobedience to lawfull Authority,) and that vnrepented of otherwise, then as in the lump of their vnknowne sinnes. It is not *Honestie*, or *Sinceritie*, that can priuledge men from either *erring* or *sinning*. Neither ought the vnreproued conuersation of men, countenance out their *Opinions*, or their *Practises*, against the light of *Diuine Scripture*, and *right Reason*: As wee read *Cyprians* error in old time; and wee see (a) *Arminius* his corrupt doctrine in our dayes haue spread much the more for the reuerend opinion men had of their personall endowments and sanctitie. Secondly, though Comparisons be euer harsh, and most times odious; yet since honestie and pietie is alledged, (without disparagement be it spoken to the best of them,) there are as good,

G

and

(a) So *Palagius*, from whose root *Papery* (in that branch) and *Arminianisme* sprouted, was a man as strict for life, as any Catholike yet a most dangerous and pestilent Heretique.

and honest, and religious, and zealous men every way of them that willingly and choerefully conformed, as of them that doe not. In the times of *Papish* persecution, how many godly *Bishops*, and conformable *Ministers* laid downe their liues for the testimonie of Gods Truth, and for the maintenance of his Gospel? And if it should please God in his iust iudgement (as our sinnes; and amongst others our *Schismes* and *distractions* most wonnily deserue,) to put vs once againe to a fiery tryall (which the same God for his goodnes and mercie defend:) I make no question but many thousands of *Conformers* would (by the grace of God) resist vnto blood, embrace the Faggot, and burne at a Stake, in detestation of all *Papish Antichristian Idolatry*; as readily, and choerefully, and constantly, as the hottest, and precisest, and most scrupulous *non-Conformer*. But thirdly, let mens honesty, and piety, and gifts be what they can: must not men of honesty, and pietie, and gifts, liue vnder Lawes? And what reason these, or any other respects, should (b) exempt any man from the iust censure of the Church, in case hee will not obey her Lawes, and conforme to her Ceremonies? especially, since such mens immunitie would but encourage others to presume vpon the like fauour: and experience teacheth vs, that no mens errors are so exemplary and pernicious, as theirs, who for their eminency of gifts, or sanctitie of life, are most followed with popular applause, and personall admiration.

(b) Non enim in  
cuiusquid personā  
prætermitten-  
dum est, quod in-  
stius generalibus  
contineatur.  
Leo dist. 61.  
Miramur.

We see their *Grievances* against vs, how vniust they are, in the matter of *Despising*. I would they did no more despise the Churches authoritie; then we doe their infirmities! But in the matter of *iudging*; see if wee haue not a iust *grievance* against them. As might bee declared at large in many instances, out of their printed Bookes, and priuate Letters, and common discourses. I will but give you a (a) taste; because I know I grow tedious; and I long to be at an end.

§. 30.  
Our Brethren how they iudge vs.

(a) I referre the Reader for more particular satisfaction to Fr. 3. p. 21, 22. and

Masons Sermon: on 1. Cor. 14. 40. pag. 30. Sam. Collins Sermon on 1. Tim. 6. others; but especially to their owne writings.

First they iudge our Church as halfe *Popish* and *Antichristian*, for retaining some Ceremonies vsed in Popery: though wee haue purged them from their Superstitions, and restored them to their *Primitive* vse. Their great admired (a) *spewer* of the Revelation, maketh our Church the *Linscy-wolsey* *Laodicean* Church; neither *hot* nor *cold*. And some of them haue sloenly compared our late gracious Soueraigne Queene *Elizabeth* of most blessed memory, to a (b) *stuttsb housewife*; that hauing swept the house, yet left the *dust* and *durt* behinde the doores, meaning thereby the *Ceremonies*. If our Church were but halfe so ill, as these men would

§ 31.  
I. The Church.

(a) *Brightman* in *Apoc. cap. 3.*  
(b) This *Simile* was first vsed by a very Reuerend, graue and worthy *Deane*, (who hath many wayes deserued well of our whole Church) in a

Sermon before Queene *Elizabeth*: and modestly and moderately vrged, not at all against the *Ceremonies* (which by his practice he did allow) but for the further restraint of *Popish* Priests and Iesuites, who lay thicke in *Ireland*, and the *western* coasts of *England* and *Wales*, as heapes of *dust* and *durt* behinde the doores. Yet I heere ascribed it to the *Puritans*, who (though they father it vpon that good man) must owne it as their owne brat; because by mis-applying it to the *Ceremonies*, they haue made it their owne -- *Male dum recitas, incipit esse tuum.*

(c) *Meditation*  
*on the Lords*  
*Prayer. p. 11.*  
*&c. prima edis.*  
 1619.

make it, I thinke euery honest religious man should hold himselfe bound to separate from it; as *his most excellent Maistie* (c) hath obserued the *Brownists* haue done vpon their very grounds: accounting them as lukewarme for not quite separating, as they doe vs for no further reforming.

§ 32.  
 II. The Bishops,

Secondly, they iudge our *Bishops* and other *Church-Gouernours*, as Limbes of Antichrist; Locusts of the bottomlesse pit; domineering Lords ouer Gods heritage; vsurpers of temporall Iurisdiction; Spirituall Tyrants ouer mens Consciences, &c. seeking by all meanes to make the name of *Lord Bishop* odious to the Gentry and Commons. Witnesse their *Max-prelate*, and other infamous and scandalous Libels in that kinde. Having power in their hands, if the Bishops should use more rigorous courses towards them, then they haue done: could ye blame them?

§ 33.  
 III. Conformers.

Thirdly, they iudge those that *subscribe* and conforme *Machiauellian* time-seruers; formall Gospellers; State-Diuines; men that know no conscience, but Law; nor Religion, but the Kings: and such as would be as forward for the *Masse*, as the *Communion*, if the State should alter.

§ 34.  
 IIII. Ministers of inferior gifts,

Fourthly, all such *Ministers* as are not endowed with gifts for the Pulpit, they damne, as hirelings, and not Shepheards: calling them idol-Shepheards; betrayers of Christs Flocke; intruders into the Ministry without a Calling; dumbe Dogs, and I know not how many names besides. Yea, although they be such as are diligent, according to their

their measure of gifts to perform such duties as the Church requireth; to present the prayers of the people to God; to declare (by reading the holy Bible and good Homilies for that purpose appointed) the will of God to the people; to instruct the younger sort in the points of *Catechisme*; to visit and comfort the sicke and afflicted; and to administer reuerently and orderly the holy Sacraments of *Baptisme* and the *Lords Supper*.

Firstly, they iudge all such as *interpose* for the Churches peace, and *oppose* their nouelties, as enemies to all goodnesse, men of prophane mindes; haters of Religion; despisers of the Word; persecutors of the Brethren; temples of Satan; instruments of Hell; and such as utterly abhorre all godly and Christian courses.

§. 35.  
V. Them that oppose them.

Sixtly, and lastly (for I like to tike longer in this sinke) they bewray themselves to be manifest Iudges of all that are not of their stampe; by singling out vnto themselves, and those that fauour them, certaine proper Appellations, of *Brethren*, and *Good men*, and *Professors*: as if none had *Brotherhood* in Christ; none had interest in goodnesse; none made *Profession* of the Gospel, but themselves. Whereas others haue receiued the *signe* of their *Profession* in their foreheads after Baptisme, which perhaps they did not: whereas others dayly stand vp in the Congregation to make *Profession* of their Christian beliefe, which it may be they doe not: or, those things be not materiall: whereas others by the grace of God are as sted-

§. 36.  
VI. All but themselves,

§ 37.  
Their mi-  
gation re-  
moued.

fully resolved in their hearts; if need should be, to  
seale the truth of their *Profession* with their blood,  
as any of them can be.

But they will say, these peremptory Censures  
are but the faults of some few: all are not so hote  
and fierie. There bee others that are more *tem-  
perate* in their speeches, and *moderate* in their  
courses: and desire onely they may bee spared  
for their owne particular: but they preach not a-  
gainst any of these things, nor intermeddle to  
make more stirres in the Church.

I answer first; it vvere lamentable, if this  
were not so. If all were of that hote temper,  
or distemper rather, that many are, they would  
quickely tyre ou themselves without spurting.  
Farre bee it from vs to iudge mens hearts: or  
to condemne men for that wee know not by  
them. Yet of some that carry themselves with  
tolerable moderation *outwardly*; wee haue some  
cause to suspect, that they doe *inwardly* and in  
their hearts iudge as deeply, as the hottest-  
spirited raylors. And wee gather it from their for-  
wardnesse at every turne, and vpon every slender  
occasion obliquely to *stir*, and indireetly to glance  
at our *Church*, and the discipline and the *Ceremo-  
nies* thereof; as saue as they well dare. And if  
such men meddle no further, we may reasonably  
thinke, (1) it is not for want of good will to doe it;  
but because they dare not.

Secondly, though they preach not against  
these things in the publique *Congregations*; yet in  
their

(a) Eadem velle  
eos cognosces: da  
posse quantum  
volunt. Senec.  
Epist. 42.

their private *Conferences* it is not unknowne some doe. Though their *Pulpits* doe not ring with it; yet their *houses* do: though their ordinary *Sermons* *ad populum* be more modest; yet their *sermones* are sometimes but too free, especially when they are required their opinions by those that invite them. And what themselves for feare of Censure thus preach but *(b) in the eare*; their *Lay-Disciples* openly preach *on the house top*.

(b) Mat. 10. 27.

Thirdly, although both their *Pulpits* and *Tables* should be silent: yet their *Practise* sufficiently preacheth their dislike. And who knoweth not this a *Real* and *Exemplary* seducement maketh the Author guilty; as well as a *Verball* and *Oratory*? Saint Peter did not preach Iudaisme; but only, for offending the Jewes, forbore to eate with the Gentiles: yet S. Paul reproveth him for it to his face, and interpreteth that Fact of his, as an effectuall & almost compulsive seducement; *Cogis Iudaizare*, Gal. 2.

(c) Gal. 2. 14.  
Non imperio, sed  
fallo. Lyra. Non  
docentis imperio,  
sed conversationis  
exemplo. Gloss.  
Ord.

(c) Why compellest thou the Gentiles to Iudaize?

Lastly, it is to be considered, whether it may be enough for a *Pastor*; not to meddle with these things: & whether he be not in conscience bound, especially in case he live among a people distracted in opinions, to declare himselfe expressely either for them, or against them. If they bee vitally unlawfull, and he know it so; how is hee not bound in conscience to reprove those that use them, or requirer them? otherwise hee betrayeth the *(d) truth* of God by his silence, and suffereth men to goe on in their *superstition* without rebuke. But if hee be suf-

(d) Otherwise  
what else doe we,  
but deny and be-  
tray the truth?  
Defence of  
Min. reasons  
part 1. Pref. to  
the Reader.

ficiently



sufficiently resolved of their lawfulness; how is hee not bound in conscience to reprove those that refuse them, or oppose them? otherwise hee betrayeth the peace of the Church by his silence; and suffereth men to goe on in their disobedience without rebuke. Nay more, every Minister that hath received pastoral Charge, hath twice or thrice (if not oftener) witnessed his allowance of all and singular the 39. Articles of the Church of England. Once at his Ordination before the Bishop; then at his Institution into his Parsonage, before his Ordinary; and both these by Subscription under his hand; and then afterwards upon his Induction, before his owne Flocke; and that by verball Approbation. By which Subscription and Approbation, hee hath not onely acknowledged (e) in the Church the power of ordaining Rites and Ceremonies, Act. 20. but hee hath after a sort also bound himselfe (f) openly to rebuke such as willingly and purposely breake the Traditions & Ceremonies of the Church, as offenders against the common Orders of the Church, and widders of the Consciences of the weak brethren, Act. 34. He then, that for any respect whatsoever is meale-mouthed in these things wherein he is bound both in Conscience, & by vertue of his owne voluntary Act to speake freely: neither is constant to his owne hand and tongue; nor is (g) faithfull in Gods House; as was Moses, in discharging a good Conscience, and revealing unto his people (h) the whole Counsell of God. Thus have I endeavoured, having the opportunity of this place, as I held my selfe both in Conscience,

(e) Artic. 20.

(f) Act. 34.

(g) Heb. 32.

(h) Act. 20. 27.

§ 38.

The conclusion.

ence,

ence, and in regard of my *Subscription* bound, to deliver my opinion freely, so farre as my Text gaue occasion, concerning the *Ceremoniall Constitutions* of our Church: and therein laboured to free, not onely the *Conformer* from all vniust *Censures*; but euen the *Non-conformer* also, so farre as he hath reason to expect it, from all scandalous *Despisings*. I beseech you pardon my length, if I haue been troublesome: I had much to say; and the matter was weighty; and I desired to giue some satisfaction in it to those that are contrary-minded; and I haue no purpose (for any thing I know) at all to trouble this place any more hereafter. Let vs all now humbly beseech Almighty God to grant a blessing to what hath been presently taught and heard: that it may work in the hearts of vs all *charitable affections* one towards another, *due obedience* to lawfull Authority, and a *consciounable care* to walke in our seuerall callings, *faithfully*, *painefully*, and *peaceably*; to the comfort of our owne soules, the edification of Gods Church, and the glory of the ever-blessed Trinitie, the Father, Sonne, and Holy Ghost, three Persons and one God. To whom bee ascribed by vs and the whole Church, as is most due, the Kingdome, the Power and the Glory, for euer and euer. Amen.

FINIS.

H

THE



24. April.  
1621.

## THE SECOND SERMON.

R o m. 3. 8.

*And not rather, (as we be slanderously reported, and as some affirm, that we say,) Let us doe euill, that good may come: whose damnation is iust.*

§ 1.  
The Occa-  
sion,



(a) That thou  
mightest be iusti-  
fied in thy sayings,  
and mightest o-  
uercome when  
thou art iudged.  
Psalm. 51. 4.

Little before, at the fourth verse, Saint Paul had deliuered a *Conclusion*, found, and comfortable: and strengthened it from *Daniels* both experience, and testimony in (a) *Psalm. 51.* A place pregnant, and full of sinewes to enforce it. The *Conclusion* in effect was; that *Nothing in man can annul the Couenant of God.* Neither the originall *unworthinesse* of Gods children, through the vniuersall corruption of nature, nor their *actuell vnfaithfulness* bewrayed (through frailtie) in particular tryals; can alienate the free loue of God from them, or cut them off from the Couenant of Grace: but that still God will be glorified in the truth and faithfulness of his promises, notwithstanding any vnrighteousnesse or vnfaithfulness in man.

But

But neuer yet was any Truth so happily innocent, as to maintaine it selfe free from *Calumnie*, and *Abuse*. *Malice* on the one hand, and *Fleshlinesse* on the other; though with different aymes, yet do the same worke. They both peruert the Truth, by drawing pestilent *Corollaries* from sound *Conclusions*, as the Spider sucketh poyson from medicinal herbes. But with this difference; *Malice* slandereth the Truth, to discountenance it: but *Fleshlinesse* abuseth the Truth, to countenance it selfe by it. The *cauilling Sophister*, hee would faine bring the Apostles gracious Doctrine into discredit: The *carnall Libertine*, he would as faine bring his owne vngracious behauiour into credit. Both, by making false, yet colourable, *Inferences* from the former Conclusion. There are (a) three of those Inferences: but neuer a good. The first, if so, Then cannot God in reason and iustice take vengeance of our vnrighteousnesse. The Colour: for why should he punish vs for that which so much magnifieth and commendeth his righteousness? (b) But if our vnrighteousnesse commend the righteousness of God, what shall we say? Is God vnrighteous that taketh vengeance? The second Inference: If so; then it is iniust either in God or Man to condemne vs as sinners, for breaking the Law. The Colour: for why should that action be censured of sinne, which so abundantly redoundeth to the glory of God? (c) For if the Truth of God hath more abounded, through my lie, vnto his glorie, why yet am I also iudged as a sinner? The third, and last, and worst Inference:

§ 2.  
Coherence,

1.  
(a) Triplex inconueniens. Lyranus hic.

(b) Vers. 5.

2.

(c) Vers. 7.

3.

rence: If so, then it is a good and a wise resolution, Let vs sinne freely, and boldly commit euill. The Colour: for why should we feare to do that, from which so much good may come? in this verse of my Text, *And not rather, Let vs doe euill, that good may come.*

§ 3.  
Diuision,

This last cauilling Inference; the Apostle in this verse both bringeth in, and casteth out againe: *bringeth in*, as an *obiection*, and *casteth out* by his *answere*. An *answere* which at once cutteth off both it, and the former inferences. And the *Answer* is double: *Ad rem, ad hominem*. That concerneth the force and matter of the *obiection*: this, the state and danger of the *obectors*. *Ad rem*, in the former part of the verse; *And not rather* (as we be slanderously reported, and as some affirme that we say,) *Let vs do euill, that good may come.* *Ad hominem*, in the latter end; *whose damnation is iust*. In the former part, there is an *Obiection*; and the *Reiection* of it. The *Obiection*, *And not rather, Let vs do euill that good may come.* The *Reiection* thereof with a *Non sequitur*; implying not onely the bare inconsequence of it vpon the Apostles Conclusion, but withall; and especially the falsenesse and vnsoundnesse of it taken by it selfe; *As wee be slanderously reported, and as some affirme that we say, Let vs do euill, &c.*

§ 4.  
and Summe  
of the Text.

My ayme at this present is to insist especially vpon a *Principle of pratique Diuinitie*; which by ioynt consent of Writers old and new; *Orthodoxe* and *Papists*, resulteth from the very body of this verse, and is of right good vse to direct vs in sundry difficul-

ties,

ties, which daily arise *in vita communi*, in point of Conscience. The Principle is this; *we must not do any euill, that any good may come of it.* Yet there are besides this, in the Text diuers other inferiour obseruations not to bee neglected. With which I thinke it wil not be auisse to begin, and to dispatch them first briefly; that so I may fall the sooner, and stay the longer vpon that which I mainly intend.

Obserue *first* the Apostles Method, and substantiall maner of proceeding: how hee cleareth all as he goeth; how diligent he is and carefull, betimes to remoue such *canils*, (though he <sup>(a)</sup> step a little out of his way for it) as might bring scandall to the Truth he had deliuered. When we preach and instruct others, we should not thinke it enough to deliuer *positive truths*: but we should take good care also, as neere as we can, to leaue them *cleare*; and by prevention to stop the mouthes of such, as loue to picke quarrels at the Truth, and to barke against the light. It were good we would (so farre as our *leisure* and *gifts* will permit) wisely forecast, and prevent all offence that might be taken at any part of Gods truth: and be carefull, as not to broach any thing that is *false*, through *rashnesse*, *error*, or *intemperance*; so not to betray any *truth* by ignorant handling; or by superficiall, flight, and vsatisfying answers. But then especially concerneth it vs to bee most carefull herein; when wee haue to speake before such, as we haue some cause before-hand to suspect to be, through *ignorance*, or *weaknesse*, or *custome*, or *education*, or *preiudice*, or *partiall*

§ 5.  
O B S E R. 7.  
Diuine truths must be cleared from ca-  
uill.  
(a) *Propter hos arguendos facit Paulus hęc quasi digressionem tractando hęc. Caietan. in hunc locum*

*affections*, or otherwise contrary-minded vnto, or at leastwise not well perswaded of those Truths wee are to teach. If the wayes be rough and knotty, and the passengers feeble-joynted and darke-sighted: it is but needfull the guides should remoue as many blockes and stones out of the way, as may bee. When we haue gone as warily as we can to worke, *Cavillers* (if they list) will take exceptions: it is our part to see wee giue them not the aduantage, lest wee helpe to iustifie the *Principals*, by making our selues *Accessories*. Those men are ill aduised; how euer zealous for the Truth, that stirre in controuersed points, and leaue them worse then they found them. (b) *Stomake* will not beare out a man without strength: and to encounter an aduersarie are required (c) *Shoulders*, as well as *gall*. A good cause is neuer betrayed more, then when it is prosecuted with much *eagernes*, but little *susceptiue*. This from the method.

(b) *Aut animo demas, aut viribus addas. Dicitum Archidami ad filium.*

(c) As *Zuinglius* said of *Carolo-stadius* (whom he iudged too weake to vnder take the defence of the Truth against *Luther* in the point of *Consubstantiation*) *Nem satis humerorum habet.* *Sleidan.*

OBSERV. II.

§. 6.

The Slander of the Ministers regular doctrine, is more then an ordinary Slander.

(a) *ὡς εἰς τὸ βλάσφημῆναι τὸν Θεόν.*

Obserue *secondly* the Apostles manner of speech. *ὡς ἐπὶ τοῖς βλάσφημοῖς.* Translators render it; *As we are wrongfully blamed*, *As we are slandered*, *As we are slanderously reported*. And the word indeede from the (a) Originall importeth no more: and so Writers both *Prophane*, and *Sacred* vse it. But yet in Scriptures by a Specialty it most times signifieth the highest degree of *Slander*; when we open our mouthes against God, and speake ill, or amisse, or unworthily of God, that is, *blasphemy*, and properly the sin wee call *Blasphemy*. And yet, that very word of *Blasphemy*, which for the most part referreth imme-



immediately to GOD, the Apostle heere vseth, when hee speaketh of himselfe and other *Christian Ministers* *καὶ οἱ βλασφημῶντες*, as we are *slandred*, nay as we are *blasphemed*. A *slander* or other *wrong* or *contempt* done to a *Minister*, *qualis*, is a sinne of a higher straine, then the same done to a *common Christian*. Not at all for his *Persons* sake: for so hee is no more Gods good creature then the other; no more free (b) from sinnes, and infirmities and passions then the other. But for his *Callings* sake; for so he is Gods (c) *Embassadour*, which the other is not: and for his *workes* sake; for that is Gods (d) *message*, which the others is not. *Personall Slanders* and *Contempts* are to a *Minister*, but as to another man: because his person is but as another mans Person. But *Slanders* and *Contempts* done to him *as a Minister*, that is, with reference either to his *Calling*, or *Doctrine*, are much greater then to another man: as reaching vnto God himselfe; whose *Person* the Minister representeth in his *Calling*; and whose *errand* the Minister deliuereth in his *Doctrine*. For *Contempts*, Saint Paul is expresse elsewhere; (e) *He that despiseth, despiseth not Man, but God*. And as for *Slanders*; the very choyce of the word in my Text inferreth as much. The dignitie of our *Calling*, enhaunceth the sinne: and every *Slander* against our regular *Doctrines*, is more then a bare *Calumnie*; if no more, at least *petty* (f) *Blasphemie* *καὶ οἱ βλασφημῶντες*, As wee are slandered, as wee are blasphemed. That from the word.

(b) *ἁμαρτωλός*.

Act. 14. 15. &

Iam. 5. 17.

(c) 2. Cor. 5. 10.

(d) 1. Thef. 2. 19.

(e) 1. Thef. 4. 8

(f) *Wee have heard him speake blasphemous words against Moses, and against God,*  
Act. 6. 11.

§ 7.

OBSERV. III.

The best  
truths are  
subiect to  
Slander.

(a) Math. 11.  
17, 18, 19.

(b) Math. 5. 17.

(c) Math. 22. 21.

(d) Ioh 19. 12.

(e) Luk. 23. 7.

(f) Mar. 10. 25

Obserue *thirdly*, the wrong done to the Apostle, and to his Doctrine. Hee was slanderously reported to haue taught that, which hee neuer so much as *thought*: and his Doctrine had many scandalous imputations fastened vpon it, whereof neither hee nor it were guilty. *As wee are slanderously reported, and as some affirme that we say.* The best Truths are subiect to mis-interpretation: and there is not that Doctrine, how *firmly* so euer grounded, how *warily* so euer deliuered; whereon *Calumny* wil not fasten, and stick slanderous imputations. Neither (a) *Johns mourning*, nor *Christs piping* can passe the pikes: but the one *hath a Dinell*; the other is a *glutton and a wine-bibber*. Though (b) *Christ* cometo fulfill the Law, yet there bee will accuse him as a *destroyer of the Law*, Math. 5. And though hee decide the question plainly for *Cæsar*, and that in the case of Tribute, *Matth. 22.* (c) *Give vnto Cæsar the things that are Cæsars*: yet there be that charge him, as if he (d) *spake against Cæsar*, Ioh. 19. and that in the very case of Tribute, as if hee (e) *forbade to give Tribute vnto Cæsar*, Luke 23. Now if they (f) called the Master of the house *Beelzebub*; how much more them of his household? If *Christs* did not; thinke wee the doctrine of his *Ministers* and his *Servants* could escape the stroke of mens tongues, and bee free from *calumny* and *cauill*? How the *Apostles* were slandered as *Seducers* and *Sectaries*, and vaine babblers, and Heretiques, and broachers of new and false and pestilent doctrines; their *Epistles*, and the booke of their *Acts* witnesse abundantly to

vs. And for succeeding times, reade but the Apologies of *Athenagoras*, and *Tertullian*, and others: and it will amaze you to see what blasphemous, and seditious, and odious, and horrible impieties, where fathered vpon the ancient *Christian Doctors*, and vpon their *profession*. But our owne experience goeth beyond all. The *Doctors* of our Church teach truly, and agreeably to vnanswerable euidences of Scripture. The (g) effectuall concurrence of Gods will and power, with subordinate Agents in euery, and therefore euen in *sinfull* actions; Gods (h) free election of those whom he purposeth to saue of his owne grace, without any *motiues* in, or from themselues; The immutabilitie of Gods (i) Love and Grace towards the *Saints*, and their certaine perseuerance therein vnto *Saluation*; The (k) Iustificatiō of sinners by the imputed righteousness of Christ, apprehended and applyed vnto them by a liuely faith, without the *workes* of the Law. These are sound, and true, and comfortable, and profitable, and necessary doctrines. And yet that impudent Strumpet of *Rome* hath the forehead, I will not say to slander, my Text alloweth more, to blaspheme God, and his Truth, and the Ministers thereof for teaching them. *Beharmines*, *Gretser*, *Mal-donate*, & the *Iesuites*; but none more then our own English Fugitiues, *Brislow*, *Stapleton*, *Parsons*, *Kel-lison*, and all the rabble of those Romish hell-hounds, freely spend their mouthes in barking against vs; as if wee made God the author of sinne: as if wee would haue men sinne and be damned, by a

(g) Act. 17. 12.  
& Esay 26. 12.

(h) Rom. 9. 11.  
15 18, &c.

(i) Ioh 13. 1.  
Rom. 11. 29. &  
5. 9. 10. & 8.  
35, 38, 39.

(k) Rom. 3. 28.

*Stoicall* fatall necessities; *simus* whether they will or no, and be *damned* whether they deserve it or no: as if we opened a gappe to all *licentiousnesse* and *prophanenesse*; let men belecue, it is no matter how they liue; *heauen is their owne cock-sure*: as if we cryed downe *good workes*, and condemned *charity*. Slanders loud, and false; yet easily blowne away with one single word, *ἀναστροφὴ*. These *imputations* vpon vs and our doctrine are *vnjust*: but *κατὰ τὸν νόμον*, let them that thus mis-report vs, know, that without repentance their *damnation will be iust*.

§ 8.  
With the  
Causes;

It would be time not ill spent, to discover the grounds of this obseruation, and to presse the *uses* of it something fully. But because my ayme lyeth another way; I can but point at them, and passe. If seldome Truth scape vnslandered, maruell not: the *reasons* are euident. On Gods part, on *Mans* part, on the *Diuels* part. God *suffereth*, Man *rayseth*, & the Diuel *furthereth* these slanders against the Truth. To begin *ordine retrgrado*, and to take them backwards. First, on the *Diuels* part: a kinde of Contrariety and *Antipathie* betwixt him and it. He being the (a) *Father of lies*, and (b) *Prince of darknesse*, cannot away with the *Truth*, and with the *Light*: and therefore casteth vp slanders, as Fogs and Mists against the *Truth* to belie it, and against the *Light* to darken it. Secondly, on *mans* part: And that partly in the *Vnderstanding*; when the iudgement either of it selfe weake, or else weakened through precipitancie, preiudice, or otherwise, is deceiued with fallacies in stead of substance,

(a) Ioh. 8.44.  
(b) Eph. 6.12.

2.

stance, and mistaketh seeming inferences, for necessary and naturall deductions. Partly in the *Will*; when men of corrupt minds set themselves purposely against the knowne truth, and out of malicious wilfulnesse (against the strong testimonie of their owne hearts) slander it, that so they may disgrace it, and them that professe it. Partly in the *Affections*; when men overcome by carnall affections, are content to cheate their owne soules by giuing such constructions to Gods Truth, as will for requital, giue largest allowance to their practices, and so rather chuse to *crooken* the *Rule* to their owne bent, then to *leuell* themselves and their affections and liues according to the *Rule*. Thirdly, on Gods part; who suffereth his owne Truth to bee slandered and mistaken. Partly in his *Iustice*; as a fearefull Iudgement (c) vpon wicked ones, whereby their hard hearts become yet more hardened, and their most iust condemnation yet more iust. Partly, in his *Goodnesse*; as a powerfull fierie triall of true Doctors, whose constancie and sinceritie is the more (d) *approved* with him, and the more *eminent* with men, if they (e) *slie not when the Wolfe commeth*, but keepe their standing, and stoutly maintaine Gods truth, when it is deepliest slandered, and hotliest opposed. And partly, in his *Wisedome*; as a rich occasion for those, whom hee hath gifted for it, (f) *εισενεγκεν* to awaken their zeale, to quicken vp their industrie, to muster vp their abilities, to scowre vp their spirituall armour, (which else through dis-vse might gather rust) for the defence,

3.

1.

(c) 2. Theff. 3.  
10, 11, 12.

2.

(d) 1. Cor. 11.

19  
(e) Ioh. 10. 12.

3.

(f) 2. Tim. 1. 6

(g) 1. Tim. 6.  
20; & 2. Tim.  
1. 14.

and for the rescue of that (g) *depositories*, that precious truth whereof they are *depositories*, and wherewith he hath entrusted them.

§. 9.  
and Corollaries thereof.

These are the *Grounds*. The *Vses*, for instruction briefly are, to teach and admonish euery one of vs: that we be not either *first*, so wickedly *malicious*,  
1. as without apparant cause, to *rayse* any slander; or  
2. *secondly*, so foolishly *credulous*, as without seuer examination, to *beleue* any slander; or *thirdly*, so basely *timorous*, as to *flinch* from any part of Gods truth for any slander. But I must not insist. This from the slander.

§. 10.  
OBSER. IV.  
Euery slander,

(a) Ambrosius;  
Lyra; Piscator,  
&c.

(b) Chrysostomus;  
Caietanus; Erasmus,  
&c.

Obserue *fourthly*, how peremptorie the Apostle is in his censure against the *slanderers* or *abusers* of holy truths: *whose damnation is iust*. (a) Some vnderstand it with reference to the *Slanderers*; *As we be slanderously reported, and as some affirm that wee say: whose damnation is iust*: that is, their damnation is iust, who thus vniuſtly slander vs. (b) Others vnderstand it with reference to that vngodly *resolusion*: *Let vs doe euill, that good may come; whose damnation is iust*: that is, their damnation is iust for the euill they doe, who adventure to doe any euil, vnder whatſoeuer pretence of good to come of it. Both expositions are good; and I rather embrace both, then preferre either: I euer held it a kind of honest *spirituall thrift*; where there are two sences giuen of one place, both agreeable to the *Analogie* of *Faith* and *Manners*, both so indifferently applicable to the *words* and *scope* of the place, as that it is hard to say, which was rather intended; though there

there was but one intended, yet to make vse of both. And so will we. Take the *first* way : and the slanderer may reade his doome in it. Here is his wages, and his portion; and the meed and reward of his slander; *Damnation*. And it is a iust reward. He *condemneth* Gods truth *vnjustly* : God *condemneth* him *iustly* for it, *whose damnation* is iust. If we be countable (and wee are countable at the day of Iudgement) for *(c) every idle word* we speake; though *(c) Math. 12. 36.* neither in it selfe *false*, nor yet *hurtfull* and preiudiciall vnto others : what lesse then damnation can they expect, that, with much *falsehood* for the thing it selfe, and infinite *preiudice* in respect of others, *blaspheme* God and his holy Truth?

But if it be done of purpose, and *in malice* to despight the *Truth*, and the *Professors* thereof: I scarce know whether there be a greater sinne, or no. *Maliciously* to oppose the *knowne Truth*, is by most Diuines accounted a principall branch of that great vnardonable sinne, the *sinne against the holy Ghost* : by some, the very sinne it selfe. I dare not say it is so; nor yet that it is vnardonable, or hath finall impenitencie necessarily attending it: I would be loth to *interlude* the hope of *Repentance* from any sinner; or to *confine* Gods *Mercy* within any bounds. Yet thus much I thinke I may safely say; it commeth shrewdly neere the *sinne against the holy Ghost*, and is a faire (or rather a foule) step towards it, and leaueth very very little hope of pardon. That great sin against the holy Ghost, the *Holy Ghost* it selfe in the Scriptures chuseth, rather

§ II.  
Whether  
malicious.



(a) Math. 12.  
31. 32.

(b) 1. Tim. 1. 13.

§ 12.  
or not, is  
damnable.

(a) Inuoluntari-  
um minus de ra-  
tione peccati.

then by any other to expresse by this name of (a) *Blasphemie*, *Mat. 12.* And whereas our Apost. *1. Tim.* 1. saith, That though he were a Blasphemer, yet (b) *he obtained Mercy, because he did it ignorantly in vnbeliefe*: he leaueth it questionable, but withall suspicious, whether there may bee any hope of *Mercy* for such as blaspheme *maliciously*, and against knowledge. If any mans be; certainly such a mans *damnation* is most *iust*.

But not all *Slanders* of Gods truth are of that deepe die: not all *Slanderers*, sinners in that high degree. God forbid they should. There are respects, which must qualifie and lessen the sinne. But yet allow it any in the least degree, and with the most fauourable circumstances; still the Apostles sentence standeth good: Without repentance their *damnation* is *iust*. Admit the *Truth* be darke and difficult, and so easily to be mistaken: admit withall, the *man* be weake and ignorant, and so apt to mistake; his *vnnderstanding* being neither *distinct* through incapacitie to apprehend and sort things aright, nor yet *constant* to it selfe through vnsettlednesse and leuitie of iudgement. Certainly his *misprision* of the Truth is so much (a) lesser, then the others *willfull Calumnie*; as it proceedeth lesse from the irregularitie of the Will to the Iudgement. And of such a man there is good hope, that both in time he may see his errour, and repent *expresly* and particularly for it; and that in the meane time he doth repent for it *implicitely*, and inclsuively in his generall *contrition* for, and *confession* of the massie lump

lumpes of his *hidden*, and (b) *secret*, and *unknowne* (b) Psalm. 19.  
 sinnes. This Charity bindeth vs both to *hope* for  
 the future, and to *thinke* for the present: and Saint  
*Pauls* example and wordes in the (c) place but now (c) 1. Tim. 1. 13.  
 alledged, are very comfortable to this purpose.  
 But yet still thus much is certaine: He that through  
 ignorance, or for want of apprehension or iudge-  
 ment, or by reason of whatsoeuer other defect or  
 motiue, bringeth a slander vpon any diuine Truth;  
 though neuer so perplexed with difficulties, or o-  
 pen to cauill: vnlesse he repent for it, either *in the*  
*particular*, (and that he must do, if euer God open  
 his eyes, and let him see his fault,) or at leastwise  
*in the generall*; it is still a damnable sinne in him,  
*His damnation is iust*. We haue the very case almost  
 in *terminis* layd downe, and thus resolved in 2. Pet.  
 3. (d) *In which are some things hard to be vnderstood*, (d) 1. Pet. 3. 18.  
 (observe the condition of the things, hard to be vn-  
 derstood) *which they that are vnlearned, and vnsta-*  
*ble*, (observe also the condition of the persons, vn-  
 learned, and vnstable,) *wrest, as they doe also the o-*  
*ther Scriptures, to their owne destruction*. Where we  
 haue the *matter* of great difficulty, *hard to bee vn-*  
*derstood*; the *persons* of small sufficiencie, *vnlear-*  
*ned, and vnstable*: and yet if men, euen of that *weak-*  
*nesse*, wrest and peruert truths, though of that *hard-*  
*nesse*, they do it *ως εις των ιδιων αυτων απηλθαν*, to their owne  
 destruction, saith Saint Peter there; to their owne *iust*  
*damnation*, saith S. Paul in my Text. This from the  
 Censure in the first sense.

§ 13.  
We must not  
do any euill,  
for any  
good.

Take it in the other sense, with reference to this vngodly resolution, *Let vs doe euill, that good may come*: it teacheth vs, that no pretension of doing it *in ordine ad Deum*, for Gods glory, to a good end, or any other colour whatsoever, can excuse those that presume to doe euill; but that still the euill they doe is damnable, and it is but iust with God to render damnation to them for it. *Whose damnation is iust*. And thus vnderstood, it openeth vs a way to the consideration of that maine Principle whereof I spake, and whereon by your patience I desire to spend the remainder of my time; namely this: *We must not for any good, doe any euill*. For the farther opening, and better vnderstanding whereof, (since the rule is of infinite vse in the vvhole practice of our liues:) that wee may the better know when, and where, and how farre to apply it aright for the direction of our *Consciencences* and *Actions*; wee must of necessitie vnfold the extent of this word, *euill*, and consider the seuerall kinds and degrees of it distinctly and apart. Wee must not doe *euill*, that good may come.

§ 14.  
Touching  
euils of  
paine,  
(a) Tertul. 1.3.  
adu. Marcion  
cap. 14.

First, *euill* is of two sorts. The euill of *faults*, and the euill of *punishment*. *Malum delicti*, and *Malum supplicij*; as a *Tertullian* calleth them: or as the more receiued termes are, *Malum Culpa*, and *Malum Paene*. The euill we *commit* against God, and the euill God *inflicteth* vpon vs. The euill we *doe*, vniustly, but yet willingly: and the euill we *suffer* vniustly, but yet iustly. In a word, the euill of *sinne*, and the euill of *paine*. Touching *euils of paine*; if  
the

the Case be put, when two such evils are propounded, and both cannot be avoided, whether we may not make choyce of the one, to avoid the other. The resolution is common and good from the old Maxime, *è malis minimum*, wee may incurre the lesser, to prevent the greater euill. As wee may deliuer our purse to a Theefe, rather then fight vpon vnequall termes to saue it: and in a tempest cast our wares into the Sea, to lighten the Ship, that it wracke not: and indure the launcing and searing of an old sore, to keepe it from festering, and spreading. And this *Principle* in my Text is not a rule for that Case: that being propounded concerning evils of Paine; whereas my Text is intended onely of the evils of Sinne. Wee are hence resolved, that we are not to *doe* any euill, that good may come of it: for all which yet we may suffer some euill, that good may come of it. Although (to note that by the way) the common answer *è malis minimum*, even in evils of Paine is to be vnderstood, (as most other practicall conclusions are) not as simply and *vniversally*; but as *commonly* and ordinarily true. For (as *(b)* one saith well) perhaps there are Cases, wherein two evils of Paine being at once propounded, it may not bee safe for vs to be our owne caruers.

(b) Slater on  
this place.

But I must let passe the Questions concerning evils of Paine, as impertinencies. The evils of sin are of two sorts. Some are euill formally, simply, & *per se*; such as are *directly* against the scope & purpose of some of Gods Commandements: as *Atheisme*

§ 15.

Evils of sin  
simply such.

against the first, Idolatry against the second, and so against the rest, Blasphemy, Prophaneesse, Drunkenness, Cruelty, Adultery, Injustice, Calumny, Avarice, and the like, all which are evil in their owne nature, and can never (*possess quibuscumque circumstantiis*) be done well. Othersome are evil onely respectively, and by accident: but otherwise in their own nature indifferent; and such as may be, and are done sometimes well, sometimes ill. To know the nature of which things the better, since they are of singular use for the resolution of many Cases of Conscience. We must yet more distinctly inquire into the different kinds (or rather degrees) of indifferent things; and into the different means, whereby things otherwise indifferent, become accidentally evil for their use.

§. 16.  
Things equally indifferent.

(a) *ad id quod est in se indifferens.*  
(b) *ad id quod est in se indifferens.*

Indifferent things are either equally, or unequally such. We may call them for distinctions sake (and I thinke not altogether unsafely) (a) indifferent in ad vstrumlibet; and (b) indifferent in ad vtrumque. Indifferent in ad vstrumlibet, or equally indifferent things are such, as (barely considered) are arbitrary either way, and hang in equilibrio betweene good and euill, without turning the Scale either one way or other, as not having any notable inclination or propension vnto either rather then other: as to drinke fasting, to walke into the fields, or to lift up ones hand vnto his head, &c. Now concerning such things of these, if any man should bee so scandalous, as to make a matter of conscience of them, and should desire to be resolved in point of conscience

ence

ence whether they were good or euill; that namely, whether he should doe well or ill; to walke abroad into the fields a mile or two with his friend; the thing it selfe is so *equally indifferent*, that it were resolution enough to leaue it *in medio*; and to answer him, there were neither good nor hurt in it: the Action of walking, *barely considered*, being not *nearely* either *morally good*, or *morally euill*. I say *morally*; for in matter of *health or ciuility*, or otherwise it may be good, or euill: but not *(e) morally*, and *spiritually*, and in matter of *conscience*. And I say withall *barely considered*, for there may be circumstances, which may make it *accidentally euill*. As to walke abroad in the fields, when a man should be at Diuine Seruice in the Church, is *by accident morally euill*; through the circumstance of Time: as on the contrary, *not to walke*, if we haue promised to meet a friend at such a time and in such a place, who standeth need of our present helpe, is *by accident morally euill*, through the obligation of that former promise. But yet still, these and other circumstances set aside; *barely to walke*, or *barely not to walke*, and the like, are *Indifferentia ad utrumlibet*, things in their owne nature (and that *equally*) indifferent.

Things *unequally indifferent* are such, as though they be neither *vnuerſally good*, nor *absolutely euill*; yet when *barely considered*, sway more or lesse rather the one way then the other. And that either vnto *good*; or vnto *euill*. Of the former sort are such outward actions, as beeing in Morall pre-

(c) Quia eorum obiectum non includit aliquid pertinens ad ordinem rationis. Aquin. 1.2. qu. 18. art. 8. in corp.

§ 17. And things unequally indifferent.

2.

cepts *indefinitely commanded*, are yet sometimes sinfully and ill done: as, *giving* an Almes, *hearing* a Sermon, *reproving* an offender; and the like. Which are in themselves good; and so to bee accounted, rather then euill, though some vnhappy circumstance or other may make them ill. Of the later sort are such outward actions, as beeing in Morall precepts *indefinitely prohibited*; are yet in some cases lawfull, and may be well done: as, *swearing* an oath, *travelling* on the Sabbath day, *playing* for money; and the like. Which are in themselves rather euill, then good, because they are ever euill, vnlesse all circumstances concurro to make them good. Now of these actions, though the former sort carry the face of good, the later of euill; yet in very truth both sorts are *indifferent*. Vnderstand mee aright: I do not meane indifferent *indifferentia contradictionis*, such as may bee indifferently either done, or not done; but indifferent onely *indifferentia contrarietatis*, such as (suppose the doing) may be indifferently either good or euill: because so they may be done, as to bee good, and so they may be done also, as to be euill. But yet with this difference, that those former, though indifferent, and in some cases euill, are yet of themselves *notably* and *euidently* inclined vnto good rather then euill; and these later proportionably vnto euill rather then good. From which difference it cometh to passe, that to the *Question* barely proposed concerning the former actions, whether they bee good or euill; the answer is iust and warrantable,



to say *indefinitely* they are good: and contrarily concerning the later actions, to say *indefinitely*, they are *euill*.

Which difference well weighed (to note that by the way) would serue to iustifie a common practice of most of vs in the exercise of our Ministerie, against such as distaste our doctrine for it, or vnjustly otherwise take offence at it. Ordinarily in our Sermons we *indefinitively* condemne as euill, *swearing*, and *gaming for money*, and *dancing*, and *recreations vpon the Sabbath day*, and *going to Law*, and *retaliation of iniuries*, and *Monopolies*, and *raising of rents*, and *taking forfeitures of Bonds*, &c. and in our *owne coat Non-residency*, and *Pluralities*, &c. Most of which yet, and many other of like nature, most of vs doe or should know to be in some cases lawful; and therefore in the number of those indifferent things which we call *Indifferentia ad vnum*. You that are our hearers should bring so much *charitable discretion* with you, when you heare vs in the Pulpits condemnethings of this nature; as to vnderstand vs no otherwise, then wee either doe or should meane, and that is thus: that such and such things are euill, as now adayes, through the corruptions of the times, many men vse them; and such as therefore should not be aduentured vpon without *mature & vnpartiall disquisition* of the vprightnesse of our *affections* therein, and a *seuerer tryall* of all *circumstances*, whether they carry weight enough with them to giue our consciences (a) sufficient security, not onely of their *lawfulness* in

§ 18.  
A profitable digression, occasioned from the premises.

(a) Let every man be fully perswaded (adversus conscientiam) in his own mind, verse 5.

filas, and at large, but of their particular *lawful-  
ness too ours or, and them.* But this by the way.

§ 19. Now to proceed. There are diuers meanes wher-  
by things not *simply* euill, but in themselves (either  
become ac- *equally or unequally*) indifferent, may yer become ac-  
cidentally *accidentally* euill. Any defect or obliquity, any unhap-  
py enteruening circumstance, is enough to poison  
a right good action, and to make it stinke naught.

I may as well hope to graspe the Sea, as to compre-  
hend all these meanes. I make choyce therefore to  
remember but a few of the chiefest, such as happen  
oft, and are very considerable. Things not simply e-  
uill, may accidentally become such, as by sundry o-  
ther meanes, so especially by one of these three:  
*Conscience, Scandal, and Comparison.* First, *Conscience*,  
in regard of the *Agent*, though the thing be good,  
yet if the Agent do it with a condemning, or but a  
doubting Conscience, the Action becometh euill.

(a) Rom. 14. 14. (a) *To him that esteemeth any thing to be vncleane, to  
(b) Ibid. vers. 23. him it is vncleane, and (b) he that doubteth, is damned  
if he eate, because he eateth not of faith, vers. 14. & 23.*

2. of this Chapter. Secondly, *Scandal*, in regard of o-  
ther men. Though the thing be good, yet if a bro-  
ther (c) *stumble, or be offended, or be made weak* by it,  
(d) *Ibid. vers. 20. the action becometh euill. (d) All things are pure;  
but it is euill for that man who eateth with offence,  
vers. 20.* Thirdly, *Comparison*, in regard of other acti-  
ons. Though the thing be good, yet if we preferre it  
before better things, and neglect or omit them for

3. it, the action becometh euill. (e) *Go and learn what  
(e) Math. 9. 13. that is, I will haue mercy and not sacrifice, Math. 9.*

The *stasse* thus prepared, by differencing out those things, which undistinguished, might breed confusion: our next business must be, to lay to the *Rule*, and to apply it to the severall kinds of Euill, as they haue bin differenced. I foresaw we should not haue time to goe thorow all that was intended: and therefore we will content our selues for this time, with the consideration of this *Rule*, applied to things *simply euill*. In them the *Rule* holdeth perpetually, and without exception. *That which is simply euill, may not for any good be done*: We know not any greater good (for there is not any greater good) then *the glory of God*: we scarce know a lesser sinne (if any sinne may be accounted little) then a harmelosse *officious lye*. Yet may not (a) this be done; no not for that. *Will you speake wisely for God, and talke deceitfully for him?* *Iob 13. 7*. If not for the glory of God; then certainly not for any other interiour end: not for the saving of a *life*; not for the conuersion of a *soule*; not for the peace of a *Church*; and (if euery that were possible too) not for the redemption of a *world*. No intention of any end can warrant the choyce of sinfull *meanes* to compass it.

The reasons are strong. One is; because sinne in its owne nature, is (a) *de numero ineligibilium*: and therefore as not eligible *propter se*, for it selfe sake, (there is neither forme nor beauty in it, that wee should desire it) so neither *propter aliud*, with reference to any farther end. *Actus peccati non est ordinabilis in bonum finem*; is the common resolution

of

§ 20.

Nothing simply euill, may be done for any good to come thereby.

(a) Vide fuscè Augustinum in lib. de mendacijs, & contra Mendacium, & alibi.

§ 21.

The first Reason.

(a) Suae naturae repugnat peccato, quod sit eligibile: & propterea nec propter se, nec propter aliud bonum, est eligibile. Caiet. in hunc locum.

of the Schooles. In *civill* and *popular elections*, if men take choyce of such a person, to beare any office or place among them; as by the *locall Characters, Ordinances, Statutes*, or other *Customes* which should rule them in their choice, is altogether illegible: the election is *de iure nulla*, naught and voyde; the incapacie of the *person elected*, making a nullity in the *act of election*. No lesse is it in *morall* actions and elections: if for any intended end wee make choice of such meanes, as by the Law of God (which is our rule, and must guide vs) are illegible; and such is every sinne.

§ 22.  
The second Reason.

(a) Aquin. 1. secundæ. qu. 78. art. 4. ad 3. & qu. 19. art. 6. ad 1. ex Dionysio, cap. 4. de divinis nominibus.

(b) Non est actio bona simpliciter, nisi omnes bonitates concurrant: sed quilibet defectus singularis causat malum.

Aquin. 1. 2. qu. 18. art. 4. ad 3.

(c) 1. Sam. 15. 20, &c.

Another reason is grounded vpon that Principle, (a) *Bonum ex causa integra, Malum ex partiali*. Any partiall or particular defect, in *Object, End, Manner*, or other *Circumstances*, is enough to make the whole action bad; but to make it good, there must be an vniuersall (b) concurrence of all requisite conditions in every of these respects: As a disfigured *eye*, or *nose*, or *lippe*, maketh the face *deformed*; but to make it *comely*, there is required the due proportion of every part. And any one short (c) *Clause*, or *Promise*, not legall, is sufficient to abate the whole *writ* or *instrument*, though in every other part absolute, and without exception. The *Intention* then, be it granted neuer so good, is vn-sufficient to warrant an *Action* good; so long as it faileth either in the *object*, or *manner*, or any requisite circumstance whatsoever. (c) *Saul* pretended a good end, in sparing the fat things of *Amalek*; that he might therewith *do sacrifice to the Lord*: but God reiected

reieſted both it and him, 1. Sam. 15. We can thinke no other, but that (a) *Vzzah* intended the ſafety of Gods Arke, when it tottered in the cart, and hee ſtretched out his hand to ſtay it from falling: but God interpreted it a preſumption, and puniſhed it, 2. Sam. 6. Doubtleſſe (e) *Peter* meant no hurt to Chriſt, but rather good; when hee took him aſide, and aduiſed him to be good to himſelfe, and to keepe him out of danger: yet Chriſt rebuked him for it, and ſet him packing in the Devils name, *Get thee behinde me, Satan*, Mat. 16.

(a) 1. Sam. 6.  
6, 7.

(e) Math. 16.  
22, 23.

But what will wee ſay (and let that ſtand for a third reaſon) if our pretended *good intention* proue indeed no good intention? And certainly, be it as faire and glorious, as we could be content to imagine it, ſuch it will proue to be, if it ſet vs vpon any ſinfull or vnwarranted meanes; indeed no *good intention*, but a *bad*. For granted it muſt be, that the *Intention* of any end doth *virtually* include the *meanes*: as in a Syllogiſme, the *Premiſes* doe the *Conclusion*. No more then can the choice of *ill meanes* proceed from a *good intention*; then can a *false Conclusion* be inferred from true *Premiſes*: and that is impoſſible. From which ground it is, that the (a) *Fathers*, and other *Diuines* do oftentimes argue from the intention to the action, and from the goodneſſe of the one, to the goodneſſe of both: to that purpoſe applying thoſe ſpeeches of our Sauour, in the twelfth, and in the ſixth of Mathew, (b) *Either make the tree good, and his fruit good: or elſe make the tree corrupt, and his fruit cor-*

§ 23.  
The third  
Reaſon.

(a) Greg. lib.  
18. Moral. cap.  
13; Eufe. E-  
niſt. hom. 26;  
and others.

(b) Math. 12. 33.

(c) Math. 6. 23.

23.

23. *rupt*: And, (c) if thine eye be single, thy whole bo-  
 23. *die* shall be full of light: but if thine eye be euill, thy  
 23. *whose* body shall be full of darkness. The light of the  
 body, is the eye; and the worke, the intention. No  
 manuell, when the eye is euill, if the whole body bee  
 darke; and when the *intention* is euill, if the whole  
 worke be naught. That which dooeth most men  
 in iudging of good or bad intentions is, that they  
 take the *end*, and the *intention* for one and the same  
 thing: betwixt which two there is a spacious diffe-  
 rence. For the *end*, is the thing *propter quod*, for  
 which we worke, that whereat we ayme in working,  
 and so hath *rationem causæ finalis*: but the *intention*  
 is the cause *quæ*, from which we worke, that which  
 setteth vs on working; and so hath *rationem causæ*  
 23. *efficientis*. Now betwene these two kindes of  
 23. causes, the *finall* and the *efficient*, there is not on-  
 23. ly a great difference, but euen a repugnancie; in  
 23. such sort, as that it is impossible they should at  
 23. any time *coincidere*, which some other kinds of  
 23. causes may doe. It is therefore an error to think,  
 that if the *end* bee good, the *intention* of that end  
 must needs be good: for there may as well be a bad  
*intention* of a good *end*, as a bad *desire* of a good  
*object*. Whatsoever the *end* be we intend, it is cer-  
 taine that *intention* cannot be good, which putteth  
 vs vpon the choice of euill *meanes*.

§. 24.

The first In-  
 ference a.  
 gainst the  
 Church of  
 Rome.

Me thinks the Church of Rome should blush, (if  
 her forehead dyed red with the blood of Gods  
 Saints, were capable of any tincture of shame,) at  
 the discouery of her manifold impostures, in coun-  
 terfeiting

terfeiting of *Reliques*, in coining of *Astracles*, in compiling of *Legends*, in gelding of good Authors by *expurgatory Indexes*; in juggling with Magistrates by lewd *Equivocations*, &c. Practices warrantable by no pretence. Yet in their account but (a) *profrandes*; for so they terme them, no lesse ridiculously, then falsely: for the one word contradiceth another. But what doe I speake of these, but petty things, in comparison of those her lower impieties; breaking *covenants* of truce and peace; dissolving of *lawfull*, and dispensing for *unlawfull* marriages; alloying Subjects from their *Oaths* and *Allegiance*; plotting *Treasures*, and practising *Rebellions*; excommunicating and dethroning *Kings*; arbitrary disposing of *Kingdomes*; stabbing and murdering of *Princes*; warranting vniust *invasions*; and blowing vp *Parliament* houses. For all which, and diuers other foule attempts, their *Catholique* defence is the aduancement (forsooth) of the *Catholique Cause*: Like his in the Poet, (b) *Quocunque modo rem*, is their Resolution: by right, or wrong, the *State* of the *Papacie* must be vpheld. That is their *unum Necessarium*: and if heauen fauour not; rather then faile, helpe must be had from (c) *hell*, to keepe Antichrist in his throne.

But to let them passe, and touch neerer home. There are (God knoweth) many *Ignorants* abroad in the world: some of them so vreasonable, as to thinke they haue sufficiently *non-plus't* any reprouer; if being admonished of something ill done, they haue but returned this poore reply, *Is it not*

(a) *Sancta Hypocritis*, was *Dominicus* his word.

(b) *Horat* lib. 1  
Epist. 1.

(c) *Fleſſe e ſi  
nequeo Superos,  
Acherunta moue-  
bo. Virg. Æ-  
neid 7.*

§ 25.

The second  
Inference a-  
gainst a vul-  
gar error.



(a) Iam. 2. 10.  
11.

better to do so, then to do worse? But alas, what necessity of doing either so, or worse; when Gods law bindeth thee from both? (a) He that sayd, Do not commit adultery, said also, Do not kill: and he that said, Doe not steale, said also, Doe not lie. If then thou lie, or kill, or doe any other sinne; though thou thinkest thereby to auoyd stealth, or adultery, or some other sinne: yet thou art become a transgressor of the Lawe; and by offending in one point of it, guilty of all. It is but a poore choyce, when a man is desperately resolved to cast himselfe away; whether hee should rather hang, or drowne, or stab, or pine himselfe to death: there may be more horror, more paine, more lingring, in one then another; but they all come to one period, and determine in the same point; death is the issue of them all. And it can be but a slender comfort for a man, that will needs thrust himselfe into the mouth of hell by sinning wilfully, that he is damned rather for lying, then for stealing, or whoring, or killing, or some greater crime: Damnation is the wages of them all. Murder can but hang a man; and (without fauour) Petty-Larceny will hang a man too: The greatest sinnes can but damne a man; and (without Gods mercie) the smallest will damne a man too. But what? wil some reply: In case two sinnes be propounded, may I not do the lesser, to auoid the greater? otherwise must I not of necessity doe the greater? The answer is short and easie: If two sinnes bee propounded, doe neither. *E malis minimum*, holdeth

deth as you heard (and yet not alwayes neither) in  
*euils of Paine*: But that is no Rule for *euils of Sinne*.  
 Here the safer Rule is, *è malis nullum*. And the rea-  
 son is found; from the *Principle* wee haue in hand.  
 If wee may not doe any euill, to procure a positive  
 good: certainly (b) much lesse may wee doe one  
 euill, to auoid or prevent another.

(b) Eadem doc-  
 trinā, quā bor-  
 remus facere ma-  
 la ut euamiant  
 bona, horrere do-  
 bonum est; quā

penius facere mala ut euitemus peiora. Euitare enim peiora, multo minus  
 euenire bonum. Caietan. hic.

But what if both cannot bee auoided, but that  
 one must needs be done? In such a strait may  
 I not chuse the lesser? To thee; I say againe, as be-  
 fore, *Chuse neither*. To the *Case*, I answer, it is no  
*Case*; because, as it is put, it is a *case impossible*. For  
*Nemo angustatur ad peccandum*: the *Case* cannot  
 be supposed, wherein a man should be so straitened,  
 as he could not come off fairly without sinning. A  
 man by rashnesse, or feare, or frailty, may foulely  
 entangle himselfe; and through the powerfull en-  
 gagements of sinne driue himselfe into very nar-  
 row straites, or be so driuen by the fault or iniury  
 of others: yet there cannot be any such straits, as  
 should enforce a necessitie of sinning; but that stil  
 there is one path or other out of them without  
 sinne. The *Perplexity* that seemeth to bee in the  
 things, is rather in the *men*; who puzzle and lose  
 themselves in the *Labyrinths* of sinne, because  
 they care not to heed the *clue* that would lead  
 them out, if it were well followed. Say, a man  
 through heate of blood make a wicked vow to kill

§ 26.

The obiec-  
 tion from  
 the seeming  
 case of per-  
 plexitie re-  
 moued.

(a) Non enim da-  
 tur perplexio ex  
 parte rerum: sed  
 constringere potest  
 ex parte hominis  
 nescientis euadere,  
 nec videntis adi-  
 tum euadendi  
 absque aliquo  
 peccato. Caiet.  
 hic. See the  
 glosse on dist.  
 13. item ad-  
 uersus where  
 hee proueth  
 against *Gratiam*  
 that there can  
 bee no per-  
 plexitie.

his brother: heere hee hath by his owne rashnesse brought himselfe into a seeming strait, that either he must commit a *murder*, or breake a *vow*; either of which seemeth to bee a great sinne, the one against the *fifth*, the other against the *third* commandement. But here is in very deed no *strait* or *perplexity* at all: Heere is a faire open course for him without sinne. Hee may breake his *vow*; and there an end. Neither is this the choyce of the *lesser sinne*; but onely the (b) loosening of the *lesser bond*: the bond of *charitie* being greater, then the bond of a *promise*; and there being good reason that (in termes of *inconsistency*, when both cannot stand,) the lesser bond should yeeld to the greater. But is it not a *sinne* for a man to breake a *vow*? Yes, where it may be kepte *without hurt to conscience*; where the breach is a *sinne*: but in the case proposed, it is no sinne. As Christ saith in the point of *swearing*, so it may be said in the point of *breach of vow*; (c) *in finem* *boni*. Neuer was any breach of *vow*; but it was *peccatum*, or *ex peccato*: the breaking is either it selfe *formally* a sinne; or it argueth at least a *formal* sinne, in the *making*. So as the sinne, in the case alledged, was before in *making* such an unlawfull *vow*; and for that sinne the party must repent: but the *breaking* of it now it is made, is no new sinne; (rather it is a necessarie *dutie*, and a branch of that repentance which is due for the former rashnesse in making it,) because a hurtfull *vow* is, (and that *virtute praecepti*) rather to be broken then kept.

(b) Non docet  
eligere minus  
peccatum, sed  
solutionem mino-  
ris nexu. Cale-  
stani hic.  
speaking of  
Coyneall of  
Teledo.

(c) Math. 237.

kept. The (d) *Egyptian Midwives*, nor by their  
 owne fault, but by *Pharaohs* tyrannous command,  
 are driven into a narrow strait, enforcing a seeming  
 necessitie of sinne: for either they must destroy the  
 Hebrew children, and so sinne by *Murther*; or else  
 they must devise some handsome shift to carry it  
 cleane from the Kings knowledge, and so sinne  
 by *lying*. And so they did; they chose rather to *lie*,  
 then to *kill*: as indeed in the comparison it is by  
 much the lesser sinne. But the very truth is, they  
 should haue done neither: they should flatly haue  
 refused the Kings commandement, though with  
 hazard of their liues; and haue resolved rather to  
 „ suffer any euill, then to do any. And so *Lot* should  
 „ haue done: hee should rather haue aduentured  
 „ his owne life, and theirs too, in protecting the  
 „ chastitie of his Daughters, and the safety of his  
 „ ghests; then haue (e) offered the exposall of his (e) Gen. 19. 8.  
 „ Daughters to the lusts of the beastly Sodomites,  
 „ though it were to redeeme his ghests from the a-  
 „ buse of fouler and more abominable filthinesse.  
 Absolutely; there cannot be a case imagined, when  
 in it should be impossible to auoid one sin, vnlesse  
 by the committing of another. The case which of  
 all other commeth nearest to a *Perplexity*, is that of  
 „ an erroneous conscience: because of a double bond;  
 „ the bond of Gods Law; which to (f) transgresse,  
 „ is a sinne; and the bond of particular conscience,  
 „ which also to (g) transgresse, is a sinne. Where-  
 „ upon there seemeth to follow an ineuitable ne-  
 „ cessitie of sinning; when Gods Law requireth  
 „ one

(d) Exod. 1.  
16, &c.

(e) Gen. 19. 8.

(f) Sinne is the  
transgression of  
the Law, 1. Ioh.  
3. 4.

(g) whatsoever  
is not of Faith, is  
sinne, Rom. 14.  
23. Omne quod  
fit contra consci-  
entiam, edificat  
ad gehennam.  
c. 18. q. 1. Om-  
nes. §. Ex his.

one thing, and particular conscience dictateth this flat contrary: For in such a case, a man must either obey Gods Law, and so sinne against his owne conscience; or obey his owne conscience, and so sinne against Gods Law. But neither in this case is there any *Perplexitie* at all in the things themselves: that which there is, is through the default of the man onely, whose iudgement being erroneous mis-leadeth his conscience, and so casteth him vpon a necessitie of sinning. But yet the necessitie is no simple, and absolute, and vnauidable and perpetuall necessitie: for it is onely a necessitie *ex hypothesi*; and for a time, and continueth but *stante tali errore*. And still there is a way out betwixt those sinnes, and that without a third: and that way is *deponere erroneam conscientiam*. He must rectifie his iudgement, and reforme the errour of his Conscience, and then all is well. There is no perplexitie, no necessitie, no obligation, no expediencie; which should either enforce, or perswade vs to any sinne. The resolution is damnable, *Let vs doe euill, that good may come.*

§ 27.  
The Rule  
applied in  
two instances.

I must take leave, before I passe from this point, to make two instances; and to measure out from the Rule of my Text an answer to them both. They are such, as I would desire you of this place to take due and speciall consideration of. I desire to deale plainly; and I hope it shall bee (by Gods blessing vpon it) effectually, for your good, and the Churches peace. One instance shall bee in a sinne of *Commission*; the other, in a sinne of *Omission*.

The

The sinne of *Commission* wherein I would instance, is indeed a sinne *beyond Commission*: it is the vsurping of the Magistrates Office without a Commission. The *Question* is; whether the zealous intention of a good end may not warrant it good, or at least *excuse* it from being euill, and a sinne? I need not frame a *Case* for the illustration of this instance: the inconsiderate forwardnes of some hath made it to my hand. You may reade it in the disfigured *windows* and *wals* of this Church: *Pictures*, and *Statues*, and *Images*; and for their sakes the *windows* and *walles* wherein they stood, haue been heretofore, and of late pulled down, and broken in pieces and defaced: without the *Command*, or so much as *leave* of those who haue power to reforme things amisse in that kinde. Charitie bindeth vs to thinke the best of those that haue done it: that is, that they did it out of a forward (though *mis-governed*) zeale; intending therein Gods glory in the farther suppression of *Idolatry*, by taking away these (as they supposed) likely *occasions* of it. Now in such a case as this, the *Question* is, whether the intention of such an end, can iustifie such a deed? And the fact of (a) *Phinehes*, *Numb. 25.* (who for a much like end, for the staying of the people from Idolatry, executed vengeance vpon *Zimri* & *Cosbi*, beeing but a priuate man, and no Magistrate;) seemeth to make for it.

But my Text ruleth it otherwise, If it bee euill; it is not to bee done, no nor for the preuenting of Idolatry. I passe by some considerations otherwise

§. 28.

The former instance,

(a) *Numb. 25.*  
7, 8.

§ 29.

Reserued  
from the  
rule of my  
Text.

- of good moment; as namely *first*, whether Statues and Pictures may not be permitted in Christian Churches, for the *adorn*ing of Gods House, and for *ciuill* and *historieall* vses, not onely lawfully and decently, but euen *profitably*? I must confesse, I neuer yet heard substantiall reason giuen, why they might not. And *secondly*, whether things either in their first *erection*, or by succeeding *abuse*, superstitious, may not be profitably continued, if the Superstition be abolished? Otherwise, not Pictures onely, and Crosses, and Images; but most of our *Hospitals*, and *Schooles*, and *Colledges*, and *Churches* too must downe: and so the hatred of Idolatry should but Vsher in licentious Sacrilege, contrary to that passage of our Apostle in the next Chapter before this, (a) *Thou that abhorrest Idols, committest thou Sacrilege*? And *thirdly*, whether these forward ones haue not bewrayed somewhat their owne selfe-guiltinesse in this Act, at least for the *manner* of it, in doing it secretly and in the darke? A man should not *dare* to doe that, which he would not willingly either bee *seene* when it is a *doing*, or our *ewne*, being *done*. To passe by these; consider no more but this one thing onely, into what dangerous and vsufferable absurdities a man might runne, if hee should but follow these mens grounds. *Erranti nullus terminus*: Errour knoweth no stay, and a false *Principle* once receiued, multiplyeth into a (b) thousand absurd *conclusions*. It is good for men to goe vpon sure grounds, else they may runne and wander in infinit.

(b) ὁ δὲ ἀτόνως  
ἀδύνατος,  
τὰ δὲ αὐτῶν  
καὶ οὐκ ἀδύνατος.  
Arist. 1. 1.  
Phys. sec. 23.



A little error at the first, if there bee way giuen to  
 „ it, will increase beyond beliefe; as a *small sparke*  
 „ may fire a large Citie, & a *cloud* no bigger then (c) 3. King.  
18.44, 45.  
 „ a *mans hand*, in short space overspread the face of  
 „ the whole Heauens. For grant, for the suppression  
 of Idolatry, in case the *Magistrate* will not  
 doe his office, that it is lawfull for a *private man* to  
 take vpon him to reforme what he thinketh amisse,  
 and to doe the part and Office of a *Magistrate*  
 ( which must needs haue bin their ground, if they  
 had any, for this action:) there can be no sufficient  
 cause giuen, why by the same reason, and vpon the  
 same grounds, a *private man* may not take vpon him  
 to establish *Laws*, raise *Powers*, administer *Iustice*,  
 execute *malefactors*, or do any other thing the *Ma-*  
*gistrate* should do; in case the *Magistrate* slack to  
 doe his duty in any of the premises. Which if it  
 were once granted (as granted it must bee, if these  
 mens fact bee iustifiable;) euery wise man seeth,  
 the end could bee no other but vast *Anarchy* and  
 confusion both in *Church* and *Common-weale*: wher-  
 upon must vnauidably follow the speedy subuer-  
 sion both of *Religion* and *State*. If things be amisse,  
 and the *Magistrate* helpe it not; *private men* may  
 lament it, and as occasion serueth, and their condi-  
 tion and calling permitteth, soberly and discretely  
 put the *Magistrate* in minde of it: But they may not  
 make themselues *Magistrates*, to reforme it.

And as to the act of *Phinehes*: though I rather  
 thinke he did; yet what if he did not well in so do-  
 ing? It is a thing we are not certaine of: and wee

§ 30.  
 The exam-  
 ple of *Phi-*  
*nehes* exa-  
 mined,

2.

3.

(a) *Nec Samson  
aliter excusatur,  
quod seipsum cum  
hostibus ruinā  
domus oppressit,  
nisi quod latenter  
Spiritus Sanctus  
hoc iusserat, qui  
per illum mira-  
cula faciebat.*  
Augustin. l. i.  
de ciu. Dei ca.  
21. Si defendi-  
tur non fuisse  
peccatum, priua-  
tum habuisse  
consilium indu-  
bitanter creden-  
dus est. Berno  
(b) Gen 22. 2.  
(c) Chytr. in  
Gen. 14. & in  
Exod 32.

must haue certainer grounds for what we do, then vncertaine examples. Secondly, what if *Phinebes* had the Magistrates authoritie to enable him to that attempt? It is not altogether improbable (to my apprehension) from the fifth Verie of the chapter where the Story is laid downe, *Numb. 25. 5.* especially paralleld with another Story of much like circumstances, *Exod. 32. 27.* that as there the *Leuites*, so here *Phinebes* drew the sword in execution of the expresse command of *Moses* the supreme Magistrate. If neither thus, nor so: yet thirdly, (which cutteth off all plea, and is the most comon answere ordinarily giuen by *Diuines* to this & the like instances drawne from some singular actions of Gods Worthies;) *Men of Heroicall spirits* and gifts, such as were *Dauid*, *Samson*, *Ehud*, *Moses*, *Elias*, and some others, especially at such times as they were employed in some speciall service for the good of Gods Church, were exempt from the common rules of life: and did many things, (as wee are to presume) not without the (a) *secret motion and direction* of Gods holy and powerfull Spirit, which were therefore good in them (that *secret direction* beeing to them *locus specialis mandati*, like that to (b) *Abraham* for sacrificing his sonne) but not safe, or lawfull for vs to imitate. *Opera liberi spiritus*, (c) say *Diuines*, *non sunt exigenda ad regulas communes, nec trahenda in exemplum vite*. The extraordinary *Heroicall Acts* of Gods Worthies are not to be measured by the common rules of life, nor to become exemplary vnto others. Of which nature was

(d) *Dauids*

(d) *Dauids* single combat with *Goliath*; and  
 (e) *Samsons* pulling downe the house vpon him  
 selfe and the *Philistines*; and (f) *Moses* slaying  
 the *Aegyptian*; and (g) *Ehuds* stabbing of King  
*Eglon*, and (h) *Elishs* calling downe for fire from  
 Heauen vpon the Captaines and their fifties, and  
 diuers others recorded in Scripture. Of which last  
 fact we haue our blessed Sauours iudgement, in  
*Luke 9.* that it was done by the extraordinary and  
 peculiar instinct of Gods Spirit, but is not to bee  
 imitated by others, without (i) particular certaine  
 assurance of the like instinct. Where when the  
 Disciples would haue called downe for fire from  
 Heauen vpon the *Samaritans*, and alledged *Elias*  
 for their precedent; (k) Lord, wilt thou that we com-  
 mand fire to come downe from Heauen and consume  
 them, as *Elias* did? His answer was with a kinde of  
 indignation (as both his (l) gesture and speeches  
 shew) *Nescitis cuius spiritus estis*; You know not what  
 manner of spirit you are of. *Elias* was indued with an  
 extraordinary spirit, in the freedome whereof hee  
 did what he then did: but it is not for you or o-  
 thers to propose his example, vnlesse you can demon-  
 strate his spirit. And if *Phinees* A& also was (as  
 most (m) thinke it was) such as these: it can no  
 more iustifie the vsurpation of Magistracie; then  
 „*Dauids* a& can bloody Duels, or *Samsons* selfe-  
 „murder; or *Moses*'s secret slaughter, or *Ehuds*  
 „King-killing, or *Elishs* priuate reuenge. I haue  
 stood the longer vpon the discouery of this sinne,  
 that men might take right iudgement of it; and

(d) 1. Sam. 17.  
 (e) Iudg. 16. 30.  
 (f) Exod. 17. 12  
 (g) Iudg. 3. 15.  
 &c.  
 (h) 4. King. 1.  
 10. 12.

(i) *Imitando ab  
 alijs exprimi nec  
 possunt, nec de-  
 bent, nisi eadem  
 causa, quod  
 Spiritus exciten-  
 tur.* Chytr. in  
 Exod. 3.  
 (k) Luk. 9. 54.

(l) *Quodis  
 est spiritus  
 Luk 9. 55.*

<sup>m</sup> De Phinees  
 autem dicendum  
 est, quod ex  
 inspiratione diui-  
 na, zelo Dei com-  
 motus, hoc fecit,  
 Aquin. 2. 2. qu.  
 60. art. 6. ad 2.  
 & Theologi  
 passim.

not think it either *narrantable*, or *excusable* by any pretension of zeale, or of whatsoever other good: and that both such as haue gone too farre this way in their practice already, for the time past, may acknowledge their owne oversight, and bee sorry for it; and others seeing their error, may for the time to come forbear such outrages, and keepe themselves within the due bounds of Christian *sobriety*, and their particular *Callings*. And thus much of the former instance; in a matter of *Commission*. I am to give you another, in a matter of *Omission*.

6. 31.  
The later  
instance.

Every *omission* of a necessary duty is simply euill, as a sinne. But *affirmative* duties, are but sometimes necessarie; because they doe not *obligare ad semper*: as, being many, it is impossible they should. And many times duties otherwise necessarie; in case of Superiour reason and duties cease to bee necessarie *pro hic & nunc*: and then to omit them, is not to doe euill. Among other necessary duties this is one, for a Minister furnished with gifts and abilities for it; to acquaint Gods people with all materiall needfull truths, as hee can haue conuenient occasion thereunto. And (such conueniencie supposed) not to doe this, is (a) *simply euill*. Now then, to make the *Case* and the *Question*. The *Case* thus: A Minister hath iust *opportunity* to preach in a Congregation, not his owne; where he seeth or generally heareth some *error* in iudgement, or outrageous *sinne* in practice to bee continued in with too publique allowance: Hee hath *libertie* to make choyce of his *Text* and theame, and leisure

(a) Sacerdos debitor est, ut veritatem quam audiuit a Deo libere predicet, ii. qu. 3. noli timere. Ex Chrysostom.

to provide in some measure for it; and his conscience telleth him, he cannot *pro hic & nunc* direct his speech with greater service to Gods Church, then against those *errors* or *sinnes*. Hee seeth on the other side some withdrawments: his *discretion* may perhaps bee called in question, for meddling where he needed not; hee shall possibly lose the *good opinion* of some, with whom he hath held faire correspondence hitherto; he shall preserve his own *peace* the better, if he turne his speech another way. This is the *Case*. The *Question* is, whether these latter considerations, and the good that may come thereby, bee sufficient to warrant vnto him the omission of that necessary duty?

The rule of my Text resolueth it *negatively*: they are *not* sufficient. The Duty being necessary, *pro hic & nunc*, it is simply euill to omit it; and therefore it may not be omitted for any other good. I deny not, but a Minister may with good discretion conceale many truths from his flocke; at least the opening and amplifying of them: if they bee not such, as are needfull for them to know, either for the stablishment of *Faith*, or practice of *Life*; as not onely many nice *Schoole-points* and *Conclusions* are, but also many *Genealogies*, and *Leuiticall rites*, and other things euen in the Scriptures themselves. Nay more, a Minister not only in *discretion* may, but is euen in *Conscience* bound, at least in the publike exercise of his Ministry, to conceale some particular truths from his Auditory; yea though they be such as are needful for the practice

§ 32.

A Minister,  
in what Cases he may  
conceale  
some diuine  
truths from  
his auditory;

of

of life, and for the setting of mens consciences: if they be such withall, as are not fit to bee publicly spoken of; as are many *Resolutions of Cases* appertaining to the *seventh Commandment* (*Thou shalt not commit adultery*;) and some also appertaining to the *eighth* (*Thou shalt not steale*;) Our *men* (a) iustly condemne the *Papish Casuists*, for their too much liberty in this kind in their Writings: Whereby they reduce vices into an Art, vnder colour of re-  
 ,, proving them; and conuey into the mindes of  
 ,, (b) corrupt men, *Notions* of such prodigious fil-  
 ,, thinesse, and artificiall *Leger-du-maine*, as perhaps  
 ,, otherwise they would neuer haue dreamed on,  
 ,, or thirsted after. The loose writings of the vn-  
 ,, chaste *Poets* are but (c) dull tutors of Lust, com-  
 ,, pared with the authorized *Tomes* of our seuer  
 ,, *Romish* *Votaries*. There be enormous sinnes of  
 this ranke, which a modest man would be ashamed  
 so much as to name, especially in publike. Now  
 of these, onely the *generalities* would bee touched  
 in the *publike*, the *specialties* not unfolded; but in the  
*private* exercise of our Ministry: nor yet that promiscuously to euery one, that should out of curiositie desire satisfaction in them; but onely to such men, (and that but onely so farre,) as they may concerne in point of Conscience, and of practice. Besides these, there are other *Cases* many, in which it may be more conuenient to *conceale*, then to *teach* some diuine trutthes at some times, and in some places.

But

(a) Moulin.  
*Buckler of Faith*,  
 part. 2. sect. 4.  
 and not onely  
 ours, but some  
 of their owne  
 too: See *Espe-*  
*renus ad Tit. cap. 1.*

(b) *In quibus*  
*plus proficit vi-*  
*riorum ignoratio,*  
*quam cognitio*  
*virtutis.* Iustin.  
 lib. 2. Hist. cap.  
 2.

(c) *Quis veterū*  
*Poetarum plūs*  
*obscenitatis im-*  
*puritatis, flagiti-*  
*rum, professus*  
*est, quam docet*  
*Pœnitentiale*  
*Burchardi?*

*Quot sint, qui*  
*ignorarent multa,*  
*quæ ibi leguntur,*  
*nisi ex ipso didi-*  
*cissent?* I. R. in  
 confut. fab.  
 Burdon. pag.  
 305.

But yet as the *Case* is here propofed, if it bee a truth *questioned*; about which Gods people are much *distracted* in their opinions; much *miftaken* by some through error in iudgement; much *abufed* by finfull; eſpecially publike pra<sup>c</sup>tiſe; occaſioning *Scandals* and offences among brethren; likely to be overwhelmed with *cuſtome*, or *multitude* of thoſe that thinke or doe againſt it; and bee otherwiſe of materiall importance: I take it, the *Omiſſion* of it vpon ſeaſonable opportunitie, is a grieuous ſinne, and not colourable by any pretence. Beloued, the Miniſter is not to come into the Pulpit, as a *Fencer* vpon the ſtage, to play his prize, and to make a faire (a) *ſlowiſh* againſt ſinne, (Here he could haue it, and there hee could haue it, but hath it no where:) but rather as a *Captaine* into the *Field*, to bend his forces eſpecially againſt the ſtrongeſt troupes of the enemy; and to ſquander, and breake thorow the thickeſt rankes; and to driue at the (b) *faireſt*. It is not enough for a *Prophet* to (c) *cry aloud, and to liſt vp his voyce like a trumpet, and to tell Iudah and Iſrael of finnes, and of tranſgreſſions at large*: but if he would whet them vp to the battell, he muſt giue a more (d) *certaine ſound*; he muſt tell Iudah of *her* finnes, and Iſrael of *her* tranſgreſſions. If there be in *Damaſcus*, or *Moab*, or *Ammon*, or *Tyrus*, or *Iudah*, or *Iſrael*, (e) *three tranſgreſſions, or foure, more eminent then the reſt*: it is fit, they that are ſent to *Damaſcus*, and *Moab*, and *Ammon*, and *Tyrus*, and *Iudah*, and *Iſrael*, ſhould make them heare of thoſe three or foure, more then all the reſt.

§. 33.  
and in what  
he may not.

(a) *ἡὼς ἡνίκα  
ἦν ἡ  
ἀρχὴ τῆς  
ἡμέρας.*  
1. Cor. 9. 16.

(b) *Fight neither  
with ſmall nor  
great, ſauo onely  
with the King of  
Iſrael.* 3. King.  
22. 31.

(c) *Eſay 58 1.  
(d) If the trum-  
pet giue an vn-  
certaine ſound,  
who ſhall pre-  
pare himſelfe to  
the battell?*

1. Cor. 14. 8.  
(e) *Amos 1. & 2.*



(f) *Pene idem est. fidem nolle asserere, & negare.* Fulgent. lib. 1. ad Thrasim. cap. 1. *Sicut incauta locutio in errorem pertrahit, ita indiscretum silentium in errorem relinquit.* Greg. in Moral.  
(g) *Act. ap. 16, 27.*

§ 34.  
A more particular Application, in defence of the former Sermon.

*Sinnes and Errors*, when they begin to get head and heart, must be handled roughly. *Silence* in such a case is a kind of *flattery*: and it is (f) *almost* all one, when sinnes grow outrageous, to hold our peace at them, and to cry *Peace, Peace* vnto them. Our Apostle in *Act. 20.* would not haue held himselfe sufficiently discharged from the guilt of other mens blood; if he had shunned (as occasion was offered) to haue declared vnto them (g) *vitiosus uisus esset*, *non* *omnibus*, *etiam* the whole counsell of God:

In my Application of this *Instance* and *Case*, blame me not, if I do it with some reference to my selfe. Being heretofore by appointment, as now againe I was, to provide my selfe for this place against such a meeting as this is; as in my conscience I then thought it needfull for me, I deliuered my *mind*, (and I dare say, the *Truth* too, for substance) something freely, touching the *Ceremonies* and *Constitutions* of our Church. And I haue now also with like freedome, showed the vnlawfulnessse of the late disorderly attempts in this towne; and that from the ground of my present Text. I was then blamed for that; I thinke vniustly; (for I do not yet see what I should retract of that I then deliuered:) and it is not vnlikely, I shall be blamed againe for this, vnlesse I preuent it. You haue heard now already, both heretofore, that to *iudge* any mans heart; and at this time, that to *slander* any truth, are (without repentance) sinnes iustly damnable: *utrumque*, they that offend either in the one, or the other, their *damnation* is *iust*. To preserue therefore  
both

both you from the Sinne, and my selfe from the Blame; consider, I pray you, with Reason and Charity, what I shall say.

You that are our hearers, know not with what hearts we speake vnto you: that is onely knowne to our owne hearts; and to (a) God, who is greater then our hearts, and knoweth all things. That which you are to looke at, and to regard, is, with what (b) truth we speake vnto you. So long as what we preach is true, and agreeable to Gods Word, and right reason: you are not, vpon I know not what light surmizes or suspicions, to iudge with what spirits, or with what dispositions of heart wee preach. Whether we (c) preach Christ of omnie, and strife, or of good will; whether sincerely, or of contention; whether in pretence, or in truth, it is our owne good, or hurt: we must answer for that; and at our perill be it, if we do not looke to that. But what is that to you? Notwithstanding euery way, so long as it is Christ, and his truth which are preached, it is  
 „ your part therein to reioyce. If an (d) Angel from  
 „ heauen should preach any vnto you, *ἀγγέλῳ*,  
 „ Let him bee accursed: but if the very Diuell  
 „ of hell should preach the truth, he must be heard,  
 „ and beleued, and obeyed. So long as (e) Scribes  
 „ and Pharises hold them to Moses Text and Do-  
 „ ctine, let them be as damned (f) Hypocrites, as  
 „ Scribes and Pharises can bee: yet all whatsoever  
 „ they bid you obserue, that you are to obserue and do.

Let mee then demand: Did I euer deliuer any vnto you? It had beene well done then to haue

(a) 1. Joh. 3. 16.

(b) εἰ ὅτι τοῦ-  
 τα ὅτι.

Act. 17. 11.  
 Non requiritur  
 quis, vel qualis  
 predices; sed quid  
 predices. Diffinit.

19. Secundum  
 πῶς τοῦτο ὅτι ὁ  
 τῶτο καὶ ὁ  
 ὅτι αὐτοῦ εἶναι,  
 ἀλλὰ ὁ πότος  
 ἀλλὰ ὁ ἀδύνα-  
 ῖς ὅτι. Plat. in  
 Charmide.

(c) 1. Phi. 15. 16,  
 17, 18.

(d) Gal. 1. 8, 9.

(e) Math. 23. 2, 3.

(f) Ὅτι οὐκ ὄντι  
 you Scribes and  
 Pharises, Hypo-  
 crites, Math. 23.  
 13, 14, &c.

shewne it, that I might haue *acknowledged*, and *re-  
tracted* it. Did I speake nothing but the *truth*? with  
what conscience then could any that heard me say,  
as yet I heare some did; That I preached *falsly*,  
That I came to *cast bones* among them, That I  
might haue chosen a *fitter Text*, That I might haue  
had as much *thanks* to haue kept away? For *Fa-  
llow*; I hate it: my desire and ayme, next after  
the good of your soules, was, aboue all, the  
*Peace* of the Church, and the Vnity of Brethren.  
For *casting bones* (if that must needs be the phrase)  
they were cast in these parts long before my com-  
ming by that great enemy to peace and vnity, and  
busie sower of discord, the Diuell: otherwise I  
should not haue found at my first comming such  
snarling about them, and such *(g) biting and de-  
uouring one another*, as I did. My endeuour was ra-  
ther to haue gathered vp the bones, and to haue  
taken away the matter of difference, (I meane, the  
*error* in iudgement about, and *inconformity* in  
practice vnto the *lawful Ceremonies* of the Church)  
tharso if it had been possible all might haue beene  
quiet, without *despising* or *iudging* one another for  
these things. For *thanks*; I hold not that worth  
the answering: alas it is a poore ayme for Gods  
Minister, to preach for *thanks*.

(h) Gal. 5. 15.

3.

4.

For the choyce of my *Text* and *Argument*, both  
then and now: how is it not vnequall, that men,  
who plead (so as none more) for *liberty* and *plain-  
nesse* in reprobuing sinne, should not allow those  
that come amongst them that *liberty* and *plaine-  
nesse*

*esse* against themselves and their owne sinnes? I  
 dare not appeale to your selues. Haue you neuer  
 beene taught that it is the Ministers dutie, as to op-  
 pose against all *errors* and *sinnes* in the generall,  
 so to bend himselfe (as neere as he can) especially  
 against the apparant *errors* and *sinnes* of his pre-  
 sent auditorie? And doe you not beleue it is so?  
 Why then might I not say, how ought I not,  
 bend my speech, both *then* against a common *er-  
 rour* of sundry in these parts in point of Ceremony;  
 and *now* against the late *petulancy*, (or at least *over-  
 sight*) of some mis-guided ones? The *noise* of  
 these things abroad; and the *scandall* taken there-  
 at by such as heare of them; and the *ill fruits* of  
 them at home in breeding ieaiousies, and che-  
 rishing contentions among neighbors: cannot  
 but stirre vs vp, if wee be sensible (as every good  
 member should be) of the damage and losse the  
 Church acquireth by them, to put you in minde  
 and to admonish you (as opportunities inuite  
 vs) both priuately and publicly. Is it not time,  
 throw yee, to thrust in the sickle, when *the fields looke  
 white vnto the Haruest*? Is it not time our *Pulpits*  
 should a little *echo* of these things, when all the  
 Country farre and neere ringeth of them?

For my owne part; how euer others censure me,  
 I am sure, *my owne heart* telleth mee, I could not  
 haue discharged my Conscience; if beeing called  
 to this place, I should haue balked what either *then*  
 or *now* I haue deliuered. My conscience prompt-  
 ing mee, all circumstances considered, that these

things were *pro hic & non* necessary to bee deliuered, rather then any other: if for any *outward inferior* respect I should haue passed them ouer with silence; I thinke I should haue much swarued from the Rule of my Text, and haue done a great euill, that some small good might come of it. But many thousand times better were it for me, that all the world should *censure* mee for speaking what they thinke I should not; then that my owne heart should *condemne* mee for not speaking what it telleth me I should. And thus much of things simply euill.

§. 35.  
The conclusion,

I should proceed to apply this Rule, *wee must not doe euill, that good may come*; vnto euils, not simply, but *accidentally* such: and that both in the generall, and also in some few specials of greatest vse; namely, vnto euils which become such through *Conscience, Scandall, or Comparison*. In my choyce of this Scripture, I aymed at all this: & had gathered much of my prouision for it. But the *Cases* beeing many and weighty; I foresaw I could not goe onward with my first proiect, without much wronging one of both: either the *things* themselves, if I should *contract* my speech to the scantling of time; or *you*, if I should *lengthen* it to the waight of the matter. And therefore I resolued here to make an end; and to giue place (as fit it is) to the businesse whereabout we meet. The *Totall* of what I haue said, and should say; is in effect but this: No pretension of a good end, of a good meaning, of a good euent, of any good whatsoeuer; either can sufficiently

ly *warrant* any sinfull action to be done, or *institute*  
it being done: or sufficiently excuse the *Omission* of  
any necessarie dutie, when it is necessarie. *Consi-*  
der what I say, and the Lord giue you vnder-  
standing in all things. Now to God  
the Father, Sonne, and holy  
Spirit, &c.

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*FINIS.*

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